

THE
PRACTICE OF

4

Pa
QVIETNES.

Syn. 8.61.79

OR

A direction how to liue

*Quietly at all times, in all places,
vpon all occasions, And how
to auoide or put off, all occasions
of vnquietnesse.*

Deliuered in Six Sermons

at STEEPLE-ASHTON

in Wiltshire by George Webbe

Preacher of the Word

and Pastor there.

*I like
it is
my Obedience*

L O N D O N

Printed by Edw: Griffin for Ralph Mab,
and are to be sold at his shop in
Paules Church yard at the signe
of the Grey-hound,

1615.

THE
PRACTICE OF

QVIRITINE

OR

A direction how to live

in all places

Upon all occasions And how

to make use of our senses

of wisdom

Translated in Six Sermons

by the Rev. A. S. H. O. N.

in the City of George White

Minister of the Word

at the Church of St. Paul

286 ; 01


1701


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and sold by the Author in

the City of London

1701


TO THE RIGHT
honorable Sr *Henry Hubbert*
Knight Baronet, Lord cheife
Iustice of his Maties Courte
of common pleas.

ight honorable
and my very
good Lord, that
which Orator
Tertullus attributed to the
gouvernor *Fælix* flatteringly,
may be applied to your
Lordship iustly and truly;
By your meanes we enioy much A& 24. ver. 21
quietnes, and very worthy deeds
are done vnto this nation by your
prouidence. That great Tri-
bunall in which your Lord-
A 2 ship

The Epistle

Verse 3.

Iob 29.11.

Psal. 41. 12. 11

ship sits as President doth
manifest it, and the large
Weasterne circuit, which for
the administration of iustice,
as cheife Iustice, you haue
often visited, doth alwaies, and
in all places acknowledge it with
all thankfulness. The Eare which
hath heard you, doth blesse you,
and the Eye that hath seene you
doth giue witnesse vnto you: for
mine owne part aboue all
others I haue most iust
cause to blesse you, and God
for you: when my peace
was disquieted, my person
troubled, and my profession
hindered, Ministry di-
sturbed, your Lordship hath
youchsafed to heare the plea
of

Dedicatory.

of mine innocence, and to
vpbold mee in mine integritie,
So that mine enimie doth not
triumph ouer mee. In regard
whereof to whom can I
more fitly dedicate this smal
Treatise of *The practice of*
Quietnesse, the first frutes of
my Quietnesse, then vnto
your Lordship, the Author
of my Quietnes? It is a sa-
crifice which I haue vowed
to the Lord for my Quiet-
nesse, and the testimony
which I would giue vnto
the world of my loue of
Quietnesse. Vnder your
honorable protection I
make it publicke to the
world, first humblie offe-
ring

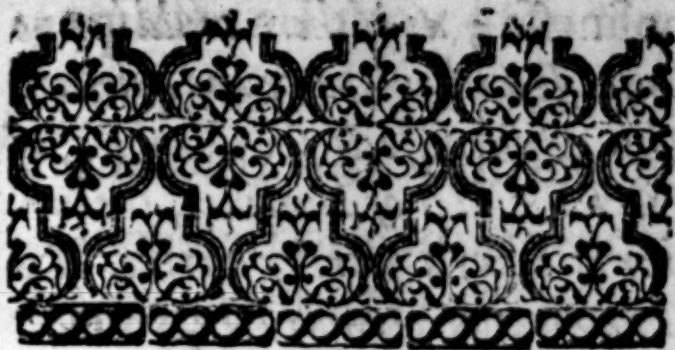
The Epistle.

ring it vnto your Lordships
fauourable acceptation, cra-
uing pardon for this my
presumption, and beseech-
ing almighty God to poure
vpon your Lordship all the
riches of his grace for the
Quietnesse of your owne
soule and body, for the
publicke Quietnesse of the
Church and common
wealth, and for your eter-
nall and euerlasting hap-
pinesse.

Your Lordships

in all humble duty

George Webbe.



TO
THE RIGHT
WORSHIPFULL,
the Knights, Iustices,
and Gentlemen, and to
*all the rest of my religi-
ous countri-men in
the Countie of
Wiltshire.*

Here is no study next the
practise of Piety, like
the study of peace; The
Authour of the Epistle
to the Hebrewes doth lincke them
both together, Follow peace and *Heb. 12. 14.*
A 4 holi-

holinesse ; as if there could bee no
holinesse without peace and quietnes.
This Quietnesse is the daughter of
Piety, the sister of Humility, the mo-
ther of many a worthy vertue. It is
the honour of a family, the ornament
of a citty, ~~the~~ muniment of a common
wealth, without which no vertue ap-
peareth like it selfe, nor comfort gi-
ueth content. This Art of Quietnes
so needefull a study for all good Chri-
stians (Right worshipfull and Welbo-
loued Countrymen) haue I according
to the measure of that poore talent
which I haue receiued, taught, as here
it is deliuered, in my pastorall charge
within your country, in fixe seuerall
lectures. That I haue heere compa-
cted them together, & brought them
out of the pulpit to the presse, I neede
no other Apologie then my zeale to
Gods glory, the common good, and
my countries quietnesse. Whereunto
I was the more emboldned for the
stopping

stopping of the mouthes of those who
enuying my peace, both primate and
publikely, spare not to censure me as
an vnquiet person, and an enemy vn-
to peace. Whither I delight to so-
journe in vnquiet Mesech, or to dwell
in the contentious tents of Kedar, let *Psalm 20. 5*
this small Treatise witnes. If my hart
doe not goe with my words, and my
desire for mine owne practise with
the counsell I giue vnto others, shall
not that supream Iudge, who sear-
cheth the heart, and trieth the
raines, search and trye it out? *Ier. 17. 10.*
vncharitable censures of selfe-con-
ceited Critickes, I doubt not but
this small Treatise shall finde as well
as others which formerly I haue pub-
lished: I expect no lesse then store of
carps where curious eyes go a fishing,
especially where the Torpedo of
blacke enuy doth bait the hook. They
who like none but themselves, how
should they approoue any thing of
mine?

mine ? how can they spare their cen-
sure against mee, who neuer speake
well of any. But to leaue these Zoi-
lists with as slender respect of their
censure, as they doe of any Treatise,
my hope is (Right Worshipfull and
Welbeloued) that with you these my
poore labours, though not for the
worth of the worke, yet for the wor-
thinesse of the subiect vpon which it
doth worke, shall finde acceptance : It
sheweth the path-way vnto Quiet-
nesse, the proper obiect (Right Wor-
shipfull) of your office, and the daily
subiect (Welbeloued) of your pra-
ctise. It is the duty of the Minister
to teach Quietnesse, of the Magistrate
to maintaine Quietnesse, of euery one
to pray for Quietnesse and to praetise
Quietnesse. This our Country hath
store of the sonnes of Leui, who
preach Peace, and perswade Quiet-
nesse : It hath many a worthy Moses
and Ioshua, who make Peace and
preserue

preserue Quietnesse; Many a sincere
Nathaniel, who seeketh Peace and
followeth after Quietnesse: Yet there
want not in euery Diuision, Hundred
& Tithing, some turbulent Korahs,
some seditious Shebaes, some furi-
ous Lamechs, some churlish Na-
bals, some oppressing Ahabs, who
are enemies vnto Quietnesse. Wee
praise God that our country is so quiet
as it is, and doe daily wish vnto the
encrease of Quietnesse. Which that
it may be effected, it is required of you
(Right Worshipfull) that you feare
God and be men of courage, that you
use all diligence to cut off the occasi-
ons of variance, and to keepe the peo-
ple in all holy obedience. And for the
rest it is required that they learne Pie-
ty, practise equity, doe iustly, and pre-
serue vntity. So shall wee haue a due
respected Magistracy, a firme united
communalty, and a most flourishing
country, and the God of peace shall be
with

with vs, to multiply all peace and hap-
pinesse vnto vs. To whose blessed
protection I leaue you, and
and these my poore la-
bors to his blessing.

Steepleashton,

June, 20.

1615.

Your Worships

humbly deuoted

GEORGE WEBBE.

Errata.

HEARTS for hearts. pag. 2. surueies for
surueiw pag. 9. melling for medling p.
20. plucking for plucke p 30. rape for rage
p. 55. polypragmaticenes for polypragmati-
calnes p. 68. abstenious for abstemious p.
108. ra for to p. 117. our for their pag. 133.
more, read p. 136. Lethim. read p. 168.



THE
PRACTICE
of quietnesse.

I. THESS. 4. II.

Studie to be quiet.



The Greeke Sages (as *Plu.* Plutarch. apoth.
tarch doth report) for
the daily direction of
their liues, were wont
to write vpon the wals
and pillars of their Temples certaine
short Sentences or Apothegmes,
(such as these are, *Know thy selfe, Vse
moderation, Beware of suretiship, and
the like*) as speciall Memoratiues and
Remembrancers. I know no fitter
Apothegme for such a purpose to be
B vfed

vsed amongst vs Christians in these
 sovnquiet times, then this short me-
 moratiue concerning *Quietnesse*. A
 sentence short, but sweet, like vnto
 a Habbac. 2. 2. *a Habbacucks* vision, necessarieto be
 written and made plaine vpon Tables,
 that he may runne that readeth it. And
 surely it were to be wished that this
 present Apothegme were often prea-
 ched in our Temples, proclaimed in
 our streets, written vpon our poasts,
 painted vpon our walles, or rather
 engraueu with the point of a dia-
 mond vpon the tables of our hearrs,
 that we might neuer forget it. As *Io-*
nah in his preaching to the *Nininites*
 walked from street to street a whole
 daies iourney, preaching nothing
 b *Jonah* 3. 4. but this short warning, *Yet fortie daies*
and Ninineth shall be destroyed; so haue
 the Preachers of the word at this day
 iust cause in their Sermons to goe
 from man to man, and day after day
 to crie in their cares this short but
 sharpe Alarum, *Studie to bee quiet*.
 And, as *Father Latimer* blessed Mar-
 tyr sometimes said of his short Text
 against couetousnelle, *Take heed and*
beware

M. Latimer in
 a Sermon be-
 fore King *Ed-*
ward 6. vpon
Luk. 12. 15.

beware of couetousnesse, Take heed and
beware of couetousnesse, Take heed and
beware of couetousnesse: and what (saith
he) if I should say nothing else for three
or foure houres space, but, Take heed
and beware of couetousnesse? I could not
vrge it too often: So may I say of this
present Text, being a Caueat against
vnquietnesse, *Studie to be quiet, Stu-*
die to be quiet, Studie to be quiet: and
if I should preach of nothing else this
fiue or six weekes (as I thinke I shall
doe no lesse) if I should continually
iterate these words, *Studie to be quiet,*
I cannot vrge it too much, or speake
of it enough.

That we may the better perceiue
the occasion of these words, and so
diue more soundly into the deapth
of the matter therein contained, we
must take notice of some abuses and
disorders common amongst the
Thessalonians, which caused the Apo-
stle to write vnto them these two Epi-
stles. To omit other vices among
these *Thessalonians* too notorious (as
will appeare in the tenour of both
these Epistles) *Idlenesse* and *Enuie*

The cohe-
rence and
maine scope
of the words.

were the most outrageous : against both which the Apostle in both these Epistles, but principally in this present verse, doth bend the current of his speech. There were among these

c 1. Thes. 3. 11 *Thessalonians* some *c idle bodies*, who
 ενδεν επραζο-
 μισοι.

d Ibid.
 ενεπραζο-
 μισοι.

would not busie themselves about any necessarie worke, but liued like drones vpon the sweat of other mens labours. These our Apostle sharply reproveth in the latter end of this verse, commanding them to worke *with their owne hands*. There were others too pragmaticall, *busie bodies*, intermedlers in other mens affaires. These our Apostle checketh in the middle of this verse, willing them to *doe their owne businesse*. And because they could neither busie themselves as they should, nor auoid more businesse then they would, so long as they gaue way to their vnquiet resolutions, therefore, in the beginning of the verse, before either of those two profitable admonitions, he proposeth this most necessarie motion : *Stodie to be quiet*.

The occasion of the words being thus

of quietnesse.

thus explained (that the words themselves in the maine substance and proper subject of them may more fully be opened) we may obserue in them these two circumstances. The diuision of the words.

1. A vertue commended, *To bee quiet.*

2. A dutie commanded, *Studie for it, Studie to be quiet.* Of each of these, 1. seuerally (and that in a word) for the better vnderstanding of the words : and secondly of them both jointly (and that more at large) for the substance of the words, and instruction which we may learne thence. First of the first, the vertue commended.

To be quiet.

I call *quietnesse* a vertue : for that very Title is giuen vnto it by Philosophers in expresse tearmes, and in the Scriptures by words to the same effect. We may thus define it: *Quietnesse is a peaceable disposition of the minde, abstaining from all occasions of offence to it selfe or others, either in thought, word, or deed.* Quietnesse what it is.
Aristot. Ethic.
8. lib.
e 1. Pet. 3. 4.
πολυτλας.

By this definition (or rather description)

The seat of
quietnesse.

f 1.Pet.4.3.

g Ibid.

* ἡσυχάζειν.

Conrad. Gesner.
in Nomenclat.

h 1am.1.21.

i Rom.1.29.

k 2.Tim.3.3.

l 1.Theff.4.6.

scription) of quietnesse wee may be-
hold, 1. the seat or originall of quiet-
nesse, a peaceable disposition of the
minde. The minde is the seat of eue-
rie vertue. And vnlesse that same
the hid-
den man of the heart, be disposed to-
wards quietnesse, vnlesse there be a
mecke and quiet spirit, it is impossible
to be quiet. 2. The matter of quiet-
nesse, an abstinence from offences:
for so * the word heere vsed doth im-
pliche a cessation from what may dis-
quiet (as Etymologists doe deriue it)
and so S. James doth deliuer the para-
phrase of quietnesse, 1am.1.21. *A lai-
ing aside of all filthinesse and superfluitie
of maliciousnesse.* 3. The object of
vnquietnesse, either our selues or o-
thers. Men disquiet themselves ei-
ther by causelesse conceit of offence
offered, when it is not, by being too
suspicious; or by too much taking
to heart an offence when it is offered,
being too ^k furious. Men disquiet o-
thers, either by offering occasion of
offence, by being ^l iniurious, or by
too bitter seeking reuenge of offence,
being

being too^m litigious. Men doe both ^m Rom. 1. 30.
disquiet themselves and others when
they continue in their sinnes without
repentance, as *Eliab* told *Abab*, 1.
King. 18. 18.ⁿ *It is thou and thy fathers*
house that troubleth Israel. 4. The
parts of quietnesse, in thought, in
word, in deed: for there is an vnqui-
etnesse in the minde, ° *Mich.* 2. 1. A ° *Mich.* 2. 1.
minde deuising iniquitie, and wor-
king euill before the act. There is an
vnquietnesse in the tongue, *Iam.* 3. 6.
P *The tongue defileth the whole bodis,* p *Iam.* 1. 6.
and setteth on fire the course of nature,
it selfe being set on fire of hell. There is
an vnquietnesse in the hand, when
the hand (as it is *Psal.* 26. 10.) ^q *is full* q *Psal* 26. 20.
of mischief. There is an vnquietnesse
in the foot, when ^r *the feet* (as it is ^r *Rom.* 3. 15.)
are swift to shed blood. There is an vnquietnesse in the eie
and in the eare, when (as it is *Ecclef.*
1. 8.) ^f *The eie is not satisfied with see-* f *Ecclef.* 1. 8.
ing, nor the eare with hearing. I omit
instances in the rest. And that I seeme
not too prolix, I reduce all the parcels
of the practise of quietnes into these
three parts.

1. Quietnesse of the heart.

2. Quietnesse of the tongue.

3. Quietnesse of the hand.

1
Quietnesse of
the heart.

t 1. Tim. 6. 10.

u Philp. 4. 1.

x 1. Tim. 6. 4.

z Galat. 5. 22.

a 2. Tim. 3. 3.

b Luk. 18. 4.

c 1. Tim. 6. 4.

d 1. Cor. 13.

e Rom. 1. 30.

f 1. Lam. 3. 17.

g Zach. 8. 19.

h Mat. 5. 9.

i Psal. 122. 6.

k Rom. 14. 19.

l Eph. 4. 3.

2

Quietnesse of
the tongue.

m Eccles. 5. 1.

n Pro. 10. 32.

o Pro. 18. 12.

p Pro. 25. 11.

q Pro. 15. 1.

r Coloss. 4. 6.

s Rom. 12. 19.

t Iudg. 8. 3.

u Psal. 39. 1.

x 1. Lam. 1. 19.

z Tit. 3. 2. 3.

Quietnesse of the heart is a meeke
and peaceable disposition of the
minde, not ^t coueting, but ^u con-
tenting; not ^x enuying, but ^z reioi-
cing; not swelling with ^a pride and
selfe-conceitednesse, but ^b relenting
with humilitie and lowlinesse; not
^{5. 7.} ^c suspitious or euill credulous, but
^d taking things in the best part, lo-
uing and propitious; not ^e teastie
and prone to wrath, but ^f peaceable,
gentle, easie to be intreated. That
is a quiet heart, which ^g loueth peace,
and ^a longeth after peace, and ⁱ prai-
seth for peace, ^k laboureth for peace,
and endeouoreth to keepe peace.

Quietnesse of the tongue is a mild,
modest, and peaceable ordering of
the speech, when our words are not
^m rash, but ⁿ reasonable; not ^o hastie,
but ^p seasonable; not ^q greuous, but
^r gracious; not ^s prouoking, but ^t ap-
pealing; not ^u offensive but to good
purpose. That is a quiet tongue,
which is ^x slow in speaking, ^z meeke
in

in speech, ^a sober in censuring, ^b soft
in answering, ^c milde in reproouing,
^d faithfull in defending, and ^e feare-
full of offending.

a Math. 7. 1.
b Pro. 15. 1.
c Galat. 6. 1.
d Psal. 109. 4.
e Psal. 39. 1.

Quietnesse of the hand is a peace-
able carriage of our selues in all our
actions, not disturbing the peace of
others but ^g preserving it, not ^h op-
posing our selues against others but
ⁱ composing the variance and dissen-
sion of others, not ^k offending o-
thers, but ^l endeavoring to keepe a
good conscience. This is *Quietnesse*
of the hand, when a man ^m abstain-
eth from meddling, is ⁿ iust in his dea-
ling, is free from ^o wronging ^p de-
frauding, and ^q deceiuing.

3
*Quietnesse of
the hand.*
f Galat. 5. 12.
g Eph. 4. 3.
h 2. Ioh. 9.
i Math. 5. 9.
k Rom. 16. 17.
l 1. Cor. 1. 12.
m Pro. 17. 14.
n 1. Thes. 4. 6.
o Leuit. 25. 14.
p Leuit. 19. 35.
q 1. Thes. 4. 6.

By this breife surueies we may see
what it is to be *Quiet*, and wherein
Quietnesse doth consist. To con-
tract the substance of it into a few
words. To be *Quiet* (if we take no-
tice of it by negatives) is thus much
in effect. Not to trouble our selues
with stirring thoughts, not to trou-
ble others with needlesse suites, not
to entermeddle with other mens bu-
sinesse, not to aduenture vpon rash
attempts,

A corrolarie.

attempts, not to offend others with prouoking tearmes, not to take offence at others actions, not to giue care to idle tales, not to contend without iust cause, not to sow discord, not to seeke reuenge. Or (if we would rather take the description of it by affirmatiues) thus. To be *Quiet* is to haue a meeke heart, a contented minde, a charitable eye, an affable tongue, a peaceable hand, a sociable gesture, a neighborly behauiour: to be *Quiet* is to iudge charitably, to speake louingly, to conuerse freindly, to put vp wrongs patiently, to wrong no man willingly. This is the substance of the vertue here commended, in the next place we are to take a veiue of the dutie enjoined, or the affection towards Quietnesse required.

Studie to be Quiet.

What is
meant by studying
after
quietnesse.

I call it a dutie, because it is heere required at our hands, nay more, commaunded, yea more then that enioyned vnto vs, as a mark at which we

we must alwaies aime, as a prize for which wee must alwaies strue, as a **treasure* which we must alwaies seek. **φιλοπυιδου*

For so the word here vsed, doth import an earnest affection and longing after a thing most admirable.

Some translations read it thus, *Use all diligence that you may be Quiet*; Others thus, *Labor with all alacritie to be Quiet*; Others thus, *Strive for this with might and maine that ye may be Quiet*: Others thus, *Count it an honorable labor and endeavor to be Quiet*.

Old translat.
Beza. operam
alacriter date.
Vatabl. in hoc
incumbite.
Piscator. tan-
quam honora-
bile quiddam
existimate.

The Phrase here vsed in our new and most exquisite Translation (*Studie to be Quiet*) doth include all the rest, alluding both to the loue which we should beare vnto it, and our longing after it, and our labor to procure it, and our care to keepe it. And it is as much as if hee should haue said, *Let this be your desire, let this be your endeavour, let this be your labor, let this be your honor; use all good meanes, trie all good waies, put in practise all good pollicies, whereby ye may leade a life in peace and quietnesse.*

Studie

*Studie to be Quiet.***The Doctrine**

The words of the Text being thus severally opened and explained, let vs in the next place consider of the substance of them iointly, and what they propose vnto vs for our instruction. This may briefly be contracted into this one doctrinall proposition.

Euery good Christian ought to be of a peaceable and quiet conuersation.

This proposition both Testimony of the Bible, example of the faithfull, and euidence of Reason will plainly confirme vnto vs, if we note it (as we ought to do) with diligent and intelligent attention.

**Scripture
proofe.**

And first for Scripture testimonie to this purpose, the booke of God is verie full of it, in so great a field of varietie I will make but a gleaning. The present text doth plainly enforce it : *Studie to bee Quiet*; The same our Apostle to the same *Thessalonians* in his latter Epistle, Chap. 3. vers. 12. doth more forcibly inioyne it,

it, ^f *We commaund and exhort by our Lord Iesus Christ, that ye worke with Quietnesse.* Here is both a precept peremptorie for it, *Mandamus*, wee commaund it, and a perswasion patheticall to imprint it, *Παρακαλωμεν*, *We exhort you by the Lord Iesus* that ye put this dutie in practise. Besides this of *Paul* we may heare the admonitions of other both Prophets and Apostles, *Zach. 8. 19. Lone Peace*, or, *t Zach. 8. 19. Quietnesse*; There is for our affection, *Psal. 34. 14. ^u Seeke peace and ^u Psal. 39. 14. quietnesse*, there is for our action, *2. Tim. 2. 22. ^x Follow Peace*, there is for our imitation, *Eph. 4. 3. ^z Endeavor ^z Eph. 4. 3. to keepe the unitie of the spirit in the bond of peace*, there is for our estimation, *Mark. 9. 50. ^a Haue peace one ^a Mark. 9. 50. with another*; there is for our conuersation. Would we all of these in one, obserue what is written *Rom. 12. 18. ^b If it be possible, as much as in you lieth, ^b Rom. 12. 18. haue peace, with all men.*

Thus you see what a cloud of witnesses wee haue to confirme the necessitie of Quietnesse vnto vs, I might compasse you about with a cloud

- cloud of examples likewise to this purpose. I might propose vnto you the patterne of quiet *Abraham* thus settling quietnesse betweene his owne
- c** Genes. 13. 8. Familie and *Lots* Genes. 13. 8. ^c *Let there be no strife I pray thee, betweene me and thee, nor mine and thine, for we are brethren.* I might tell you of quiet *Ioseph* perswading his brethren
- d** Gen. 45. 24. vnto Quietnesse Genes. 45. 24. ^d *See that yee fall not out by the way.* I might tell you of Quiet *Moses* of whom it is said, *Numb. 12. 3.* ^e *Now Moses was the meekest man about all that was vpon the face of the earth.* ^f
- e** Numb. 12. 3. I might tell you of Quiet *David*, whose patience when by railing *Shimei* it was much prouoked, and
- f** 2. Sam. 16. ^f *the Sonnes of Zeruiah* did egge him on to seeke reuenge, 2. Sam. 16. resolved notwithstanding all this, to be Quiet. I might tell you of Quiet *Iob* thus settling himselfe to quietnes,
- g** Iob. 40. 5. *Iob. 40. 5.* ^g *Once haue I spoken, but I will doe it no more, yea twise, but I will proceede no further.* I might tell you of Quiet *Paul* thus protesting of
- h** 1. Thes. 2. 7. his quietnesse, 1. Thess. 2. 7. ^h *We were gentle,*

gentle, or Quiet among you, as little children. But what neede I instance in multitude of examples, seeing he who is the example of examples, fendeth vs to his owne example, *Learne of mee* (saith the Mirror of the world) *ὅτι ὁ παῖς ἐμῆς*, *That I am* i Math. 11. 29. *mecke.* Math. 11. 29.

Thus haue wee both precept and Euidence of example to mooue vs to be Quiet. Reason.

Now (because a threefold cord is k Eccles. 4. 12. not easily broken) let vs in the third place see it confirmed by euidence of reason, wherein if we proue not altogether vnreasonable wee shall finde sufficient motiues to stirre vs vp to the carefull performance of this dutie, whither we consider

- 1 The Equitie of it.
- 2 The Excellencie of it.
- 3 The Profit by it.
- 4 The Hurt if we neglect it.

And 1. for the Equitie of it, *It is* The Equitie of it. *a matter of right and equitie that enery good Christian should studie to be quiet:*

1 Because there is a kinde of Antithesis betweene blessednesse and vnquietnesse, *What man is he who loneth* 1 I. Pet. 3. 10. *life*

life and would faine see good daies, let him refraine his tongue from euill, and his lips from guile, 1. Pet. 3. 10. Secondly, They who would haue their consciences assured that they are Gods children, must be quiet, for

^m Mat. 5. 9. ^m Blessed are the peacemakers, they shalbe called the children of God.

Thirdly, seeing true Christians are
ⁿ Luk. 10. 6. ⁿ the sonnes of peace, and ^o serue the
^o 2. Cor. 13. 11 God of peace, who ^p hath left vs his
^p Ioh. 14. 27 peace, promising euerlasting peace
^r Luk. 19. 38. to ^r them that loue peace, it is their dutie even of equity, to studie to bee quiet.

²
 The excellencie of it.

But if the equitie of this dutie cannot perswade vs to be quiet, yet let the excellencie thereof moue vs to embrace it. For it is an excellent ornament to a man to be of a quiet Spirit. It is an excellent ornament vnto him, First, in the sight of men, *Ecce quam bonum & quam iucundum,*
¹ Psal. 135. 1. Behold how good and how pleasant a thing it is for Brethren to dwell together in vnitie, Psal. 135. 1. Secondly, It is an excellent ornament vnto him
¹¹ Pet. 3. 4. in the sight of God, ^r A meeke and quiet

quiet Spirit is in the sight of God
 πολυτιμος a precious thing. Thirdly,
 It is better then strength; ^u He who is ^u Pro. 16. 32.
 slow to anger is better then the mightie,
 and he who ruleth his spirit, then he that
 taketh a Cittie, Pro. 16. 32. Fourthly,
 It is better then wealth; ^x Better is a ^x Pro. 15. 16.
 little with the feare of the Lord then
 great treasures with trouble, Pro. 15. 16.
 Fifthly, It is better then great dainties,
^z Better is a drie morsell and quietnesse ^z Pro. 17. 1.
 therewith then an house full of dainties
 with strife, Pro. 17. 1. Sixthly, It is
 better then pleasures; ^a A merry heart
 hath a continuall feast, Pro. 15. 15. ^a Pro. 15. 15.
 Therefore seeing a quiet life is better
 then pleasure, better then treasure,
 better then dainties, better then
 strength; Seeing God doth so ap-
 proue of it, and men so much com-
 mend it, what a forcible motiue is
 this, that wee should Studie to bee
 quiet.

But if the excellencie of this ver-
 tue cannot moue vs, yet let the vtili-
 tie or profit of it allure vs. For it is ³ The Profit
 a very profitable thing to line in quiet-
 nesse, First, It is profitable to the
 C purse,

b Pro. 21. 5. purse, ^b The thoughts of men that are
 quiet tend to plenteousnesse, Pro. 21. 5.
c Pro. 24. 34. ^c It buildeth the house and filleth the
 chambers. Pro. 24. 34. It is profita-
d Pro. 14. 30. ble to the health, ^d A quiet heart is
e Pro. 15. 30. the life of the flesh, Pro. 14. 30. ^e It
 maketh fat the bones, Pro. 15. 30.
 Thirdly, It is profitable to the good
f Pro. 14. 29. Name, ^f He that is slow to wrath is of
 great understanding, Pro. 14. 29. ^g E-
g Pro. 24. 26. uerie man shall kisse his lippest that giueth
 a quiet answere, Pro. 24. 26. Fourth-
h Pro. 16. 17. ly, It is profitable to the Soule, ^h He
 that keepeth his way preserueth his
 soule, Pro. 16. 17. It preserueth the
i Galat. 5. 21. soule from ⁱ Enuie, debate, strife, se-
 dition, and from other fleshly lusts
k 1. Pet. 1. 11. ^k which fight against the soule. Seeing
 then that Quietnesse is so profitable
 to the name, to the purse, to the bo-
 die and to the soule, what an effectu-
 all motiue should this be vnto vs, to
 Studie to be quiet?

⁴
 The hurt
 from the
 neglect there-
 of.

But if neither the silken reason of
 Æquitie can perswade vs, nor the
 siluer reason of Excellencie mooue
 vs, nor the golden reason of profit
 allure vs, yet let the iron reason of
 perill

perill and danger happening vpon
 the neglect thereof enforcevs vnto
 quietnesse. For it is a most vnseemly,
 diuelish, dangerous, and damnable
 thing to be vnquiet. First, It is vnseem-
 ly. For it sauoreth of no religion,
^lThe wrath of man worketh not the ^lIam. 1. 20.
 righteousnesse of God, Iam. 1. 20. It
 maketh a man vsociable, ^mMake ^mPro. 22. 24.
 no friendship with an angrie man, and
 with a furious man go not, for he wil be
 a snare vnto thee, Pro. 22. 24. It is
 better to dwell ⁿin the corner of an house ⁿPro. 25. 24.
 top, better to dwell ^owhere is a continu- ^oPro. 19. 13.
 all dropping, better to dwell ^pin the wil- ^pPro. 21. 19.
 dernesse then with a contentious person.
 Secondly, It is diuelish; for so
 Iam. 1. 5. The originall of it is said
 to be ^qearthly, sensuall, and diuelish. ^qIam. 1. 5.
 It filleth a man full of sinne. So
 Pro. 29. 22. ^rA furious man abound- ^rPro. 29. 22.
 deth with transgression. And Iam. 3. 16.
^sWhere enuying and strife is, there is con- ^sIam. 3. 16.
 fusion and euery euill worke. Thirdly,
 It is dangerous, hurtfull to others,
^tAs coales are to burning, and wood to ^tPro. 26. 21.
 the fire, so is a contentious man to kindle
 strife, Pro. 26. 21. But most hurtfull

a Pro. 11. 17. to the vnquiet person himfelfe, " It troubleth his owne flefh, Pro. 11. 17.

x Pro. 11. 29. ^x It troubleth his owne houfe, Pro. 11.

z Pro. 14. 30. 29. ^z It impaireth his owne health, Pro.

a Pro. 25. 8. 14. 30. ^a It impeacheth his owne good

b Pro. 21. 23. name, Pro. 25. 8. ^b It endangereth his owne Soule, Pro. 21. 23. Fourthly,

It is a damnable thing, These fixe things (saith Salomon) doth the Lord hate yea feuen are abomination vnto him, ^c A proud looke, a lying tongue,

17. 18. 19. Hands that fhed innocent blood, An

heart deuifing wicked imaginations,

Feete that be swift in running to mif-

chiefe, a false witneffe that speaketh lies,

and him that soweth discord among

brethren, All which euill properties

we may finde in an vnquiet man;

his heart wil euer be deuifing wicked

imaginations, his lookes are proude

and ambitious, his tongue is false

and slanderous, his hands melling

and factious, his feete swift to make

debate, his daily practice is to sow

discord. Therefore an vnquiet man

is one whom God doth hate, if God

do hate him, his estate is fearefull;

a Heb. 10. 31. ^d It is a fearefull thing to fall into the

hands

hands of the living God, Heb. 10. 31.

Therefore studie to be quiet.

By this little which already hath beene declared, may sufficiently appear what a proper, pleasing, and profitable a thing it is to be Quiet, and on the contrary side, what a base, fordid, dangerous and damnable a thing it is to live an vnquiet life. Now in the next place by way of application, let it be set vpon the Conscience.

Application
of the former
Doctrine.

And first of all, let this serue for the comfort of their soules who loue Quietnesse and studie to be Quiet.

For the com-
fort of Quiet
persons.

Blessed are the peacemakers for they shall be called the children of God, Mat.

e Math. 5. 9.

5. 9. Canst thou in sinceritie take vp Davids Motto, Psal. 120. 7. *I am*

f Psal. 120. 7.

for peace, doth thine heart long after quietnesse? dost thou endeaour to behaue thy selfe in quietnesse? dost thou seeke quietnesse and ensue it?

Loe then, to the comfort of thine owne Soule an euident testimonie that thou art the childe of God. For

God is a God of peace, and the more men are addicted vnto quietnesse,

g Rom. 16. 20.

the nearer they come vnto the image
 h Galat. 9. 19. of God. ^h Vnquietnesse sauoreth of
 the flesh, but peace and quietnesse is
 i Galat. 5. 22. a ⁱ fruit of the Spirit, and sauoreth of
 k Rom. 8. 6. the ^k wisdom of the Spirit, Rom. 8. 6.
 Art thou quiet, and dost endeauour
 as much as in thee lieth to liue a quiet
 life? Thou shewest hereby the fruits
 of religion, that thou art not an vn-
 profitable hearer of the word of
 God; for where religion doth rule
 the heart, there peace and quietnesse
 beare sway. ^l They breake their swords
 l Isay. 2. 4. into plowshares and their speares into
 pruning hookes, Isay. 2. 4. And men
 m Zach. 9. 10. will ^m speake peace one towards another,
 Zach. 9. 10. Dost thou studie to bee
 quiet? It is a signe that thou art wise,
 n Pro. 17. 14. for ⁿ the beginning of strife is as when
 one letteth out water, therefore leaue of
 contention before it bee medled with,
 o Pro. 20. 3. Pro. 17. 14. ^o It is an honor for a man
 to cease from strife, but euery foole wil be
 medling, Pro. 20. 3. Art thou peacea-
 ble and of a quiet disposition? That
 p Psal. 122. 6. is the way to thrue well; ^p They shall
 prosper that loue peace, Psalm. 122. 6.
 Thus where quietnesse is, there God
 is,

is, where God is, there religion is, where true religion is, there onely wisdom is, where wisdom is, there prosperitie is; therefore happy are they who are quiet, and let every one who loueth God or goodnesse, wisdom or warinesse, health or happinesse, *Studie to be quiet.*

But woe vnto thee who art vnquiet; It is an euident signe of apparant wickednesse. For, to whom is it that the Prophet *Esay* threatneth this disease of vnquietnes? is it not to wicked persons? ⁴ *There is no peace* ^{For the terror of vnquiet Persons.} *saith the Lord to the wicked, Esay. 49. 22.* 22. It is a signe thou art irreligious; if any man would seeme to be religious. and refraineth not his tongue (and so likewise all other instruments of vnquietnesse) ^{his religion is vaine, Iam. 1. 26.} *his religion is vaine, Iam. 1. 26.* Thou must needs be full of sinne, ^{for a furious man aboundeth with transgression, Pro. 29. 22.} *for a furious man aboundeth with transgression, Pro. 29. 22.* Thou canst looke for no fauour at the Lords hands, for ^{they who are of a froward heart are abomination to the Lord, Pro. 11. 20.} *they who are of a froward heart are abomination to the Lord, Pro. 11. 20.* Thou art a very foole, for ^{he that is soone} *he that is soone* ^{Pro. 14. 17.} *Pro. 14. 17.*

x Ibid. 19.

*angrie dealeth foolishly, Pro. 14. 17.**x He that is hastie of spirit exalteth folly,**Pro. 14. 29. There is no hope vnto**z Pro. 17. 20. thee of thrift, For z He that hath a froward heart findeth no good, Pro.**17. 20. Vnquietnesse is like to glut-**a Pro. 23. 21. tonie and drunkenness, a Which will bring a man to pouertie and cloath him**with ragges, Pro. 23. 21. It will lade**thee with trouble, and bring thee vn-**b Pro. 19. 19. to miserie, For b a man of great wrath shall suffer punishment, though hee be**deliuered yet will he fall into it againe,**Pro. 19. 19. Now then consider this**with thy selfe, vnquiet man, or wo-**man, what a gulfe of woes thou dost**wilfully throw thy selfe vnto; Thou**dishonorest God, thou offendest thy**neighbour, disquietest thy selfe, thou**disclaimeest religion, disgracest thy**profession, thou impairest thine own**health, thou blemishest thy good**name, thy neighbor is the worse for**thee, good men are sorrie for thee,**euill men take example by thee, the**Angels note thee, the Devils laugh**at thee; what a shame is this vnto**thee? what a madnesse and phrensie*

in thee? Art thou a Christian? didst thou euer learnethis in the Schoole of Christ? dost thou obserue this in the practise of the faithfull? O no, but thou hast it euen of thy father the deuill: for *c He was a murtherer* *c Ioh. 8. 44.* from the beginning. Vnquietnesse is

a earthly, sensuall, and deuillish. The *d Iam. 1. 20.* *e beginning* of it is perillous, the *f pro-* *e Pro. 17. 14.* *celle* of it greeuous, and the *g end of* *f Pro. 22. 5.* *it will be in bitternesse.* Therefore if *g 2. Sam. 2. 26.*

thou hast in thee any feare of God, any soundnesse of religion, any sparke of conscience, any regard vnto thy good name, any loue vnto thine owne soule, studie to be quiet.

Lastly, seeing quietnesse is so commodious, and vnquietnesse so dangerous, let euery good Christian long after and labour for a quiet con- ³ *For a directi-* *on to euery* *one concer-* *ning quietnes.* uersation. And let euery one that

readeth this, in the name and feare of God applie it to himselfe. *g Enter* *g Mat. 6. 6.* *into thy closet,* *h Commune with thine* *h Psal. 4. 4.* *owne heart,* *i examine thine owne selfe.* *i 2. Cor. 13. 5.*

Call thy selfe after this manner to account: How doe I feele my selfe affected towards quietnesse? How doe

doe I studie to bee quiet ? Haue I neuer beene vnquiet ? Haue I neuer been too teastie and prone to wrath ? Haue I not beene too suspitious ? Haue I not beene too litigious ? Haue I not beene too enuious ? If thou findest that in any of these at any time thou hast ouer-shot thy selfe, (as who sometimes in some of these doth not slip over shooes ?) then thus lament it, and lay it to thy soule : Ah, Lord God, how wicked haue I beene ? what a vile wretch am I, thus to giue way vnto Sathans suggestions, and mine owne unruly passions ? Now Lord giue mee more wisdome to looke vnto my waies, more grace to haue thy feare before mine eies, more zeale in mine affections, more power to resist temptations, more patience in time of prouocations. And let euery one take notice of his owne infirmities, whether hee be of a nature more passionate then is fit, whether he be teastie and cholericke, whether too suspitious or froward in any course. And as he seeth his owne weaknesse, so let him
vsc

use the more diligence in auoiding the occasions which may distemper him, and vsing the best remedies which may reforme him. Of which remedies and helpes to further vs in the practise of quietnesse, more shall be spoken at large in its proper place. Before which let vs take a little view of the generall want of quietnesse, and of the common motiues which mooue vnquietnesse, that so the wound being opened, the plaister for the healing of it the better may be applied.

In laying open the generall want ^{The want of} and defect of quietnesse, what words ^{quietnesse.} (or rather sighs) shall I vse? *O that* ^{k Ier.9.1.} *mine head were waters, and mine eies fountaines of teares, that I might weepe day and night for the vnquietnesse of our times, and for the vnquietnesse of our people.* For these times in which wee liue are the last and worst times, those perillous vnquiet times foretold by the ^l Prophets and ^m Apostles; *Qui-* ^{l Mich.7.2.} *etnesse is perished out of the earth: and* ^{m 2.Tim.3.1.} *quiet persons are rare birds. Men are headie, high-minded, fierce, make-*
bates,

bates; prone to take things at the worst: they are briers and thornes: they hunt euery man his brother with a net. In what place soeuer wee liue, we may say with *Dauid*, ⁿ *Woe is me that I sojourne in Mesech and dwell in the tents of Kedar, with enemies of peace.* Looke wee into the Church? There wee shall finde vnquietnesse. Lookewe into the common-wealth? There wee shall finde vnquietnesse. Looke wee into priuate families? There wee shall finde vnquietnesse. Looke we into a mans most priuate selfe? There we shall finde much vnquietnesse.

Vnquiet persons in the Church.

• *Pro.* 30.15.

Vnquietnesse in the Church is apparant principally in these three Horse-leaches which sucke the bloud of the Church, *Heretickes*, *Schismatickes*, and *Sacrilegists*. Heretickes will not liue at quiet in the Church: for like the Deuill their rather they will be euer plotting mischief and sowing tares. And of all *Heretickes* none more vnquiet then the *Papists*: for they (like their forefathers the *Pharisees*) are neuer quiet, but ^t *compassse*

• *Math.* 23.15.

passe Sea and Land to make a proselyte
 of their religion, and so twofold more
 the childe of perdition. And of all Pa-
 pists none more vnquiet then the Je-
 suites : for they are neuer quiet, but
 like the ^u Frogs comming out of the ^u Reu, 16. 13.
 Dragons mouth, Reuel. 16. 13. They
 are euer croaking, setting kingdome
 against kingdome, children against
 their parents, subiects against their
 Princes, plotting poudre-mines,
 hatching homicides, breathing
 bloud of Kings, ruine of States, and
 bringing all out of quiet wherefo-
 euer they come. 2. Schismatickes, I
 meanethose who are the ^x authors of ^x 1. Cor. 3. 3.
 diuision, as that word is vsed, 1. Cor.
 3. 3. for they will neuer be at quiet,
 but (like *Plinies arodes*) alwaies stir- *Plin. lib. 10. 39*
 ring, like the factious Galatians, euer ^z Galat. 5. 15.
 biting and galling. And of all Schis-
 matickes none more vnquiet then the
 Separatists : for they (like *S. Iudes*
Planets) are ^a wandring starres, ro- ^a Iude. 13.
 uing and raging. Heere they cannot
 be quiet, but pass beyond the Sea to
Amsterdam : There they cannot bee
 quiet, but are at diuisions amongst
 them-

themselves. 3. *Sacrilegists*, for they
 cause much vnquietnesse in the
 Church. They are neuer quiet, but
 (like *wilde boares*) breake downe the
 hedge of the Lords inheritance, and
 plucking at euery branch of the *Le-
 uites* portion. And of all *Sacrilegists*
 none more vnquiet then *Church-pa-
 trons* : for they content not them-
 selues to creepe into Gods inheri-
 tance, and to take the houses of God
 into their owne possession, but (like
d Catterpillers) pill the barke off the
 trees in the Sanctuarie, and make it
 bare. But to none of these sorts of
 vnquiet persons in the Church (as I
 hope) I now speake : and if these
 words should happen to sound in
 any of their eares, or this Treatise
 should happen to come into their
 hands, I haue little hope that they
 would be quiet. And therefore I
 were as good be quiet, and turne my
 speech to the discouerie of another
 sort of vnquiet persons, vnquietnesse
 in the Common-wealth.

Vnquietnesse
 in the Com-
 mon-weale.

Where, which way shall we turne
 our selues, but we shall see and heare
 much

much vnquietnesse? Looke wee into
the Court? (Let it be spoken with-
out offence) What secret enuyings,
what open oppositions, what deuices
of politicians, what ambitious
hunting after honours, what vn-
ces-
sant begging of Monopolies, what
trickes of restless policies, what vn-
quietnesse amongst Officers is there
daily to be seene? Looke wee into
the Courts of iustice, the very seats
(as I may iustly call them) of quiet-
nesse: and how are they fraught and
pestred with vnquietnesse? O *West-*
minster Hall, thou Oracle of iustice,
and remedie of wrongs, if there were
no other demonstration to conuince
the vnquietnesse of these our times,
thy very stones so worne out with
the tracings of troublesome suiters
and troubling Lawyers, thy very
seats so frequently attended on with
contentious causes and tedious suits,
would proclaime vnto the world
that the men of this world are much
out of quiet. Looke we into our Vni-
uersities, the Courts of learning, and
Nurseries of wisdom, (then which,
were

¹ In Court.

² In Courts of Iustice.

³ In the Vni-
uersities.

⁴
In the Cittie.

⁵
In the Countrie.

⁶
In priuate families.

^c Math. 10. 35.

were it not for this blemish, *Athen* it selfe were not more *Atticke*) what factions in Colledges? what distraction in opinions? what opposition is there to be seene euen amongst fellow Students? Looke wee into the Citie? What emulation may we behold among Merchants? what enuie among Matrons? what prying among Officers? what quarrelling among Gallants? Come wee downe into the Countrie? What heart-burning is euery where to be seene among equals? what grudging at superiours? what scolding among neighbours? what sowing of discord by busie-bodies? what calling before Iustices? what complaining euery wherein our streets? Yea (which is more to be pitied) if wee looke but into priuate families, shall we not in most of them see much vnquietnesse? That which our Sauour so long agoe did foretell of vnquiet times, we finde too lamentably verified in our time: *The sonne is at variance with the father, the father with the sonne: The daughter in law is against*

gainst the mother in law, and the mother
in law against the daughter in law.
Looke we into most houses? we shall
heare in them greeuous complaints.
Heere wee shall heare one complain-
ing of an vnquiet *Wife*, there ano-
ther complaining of an vnquiet *Huf-*
band, another complaining of an vn-
quiet *Parent*, another of an vnquiet
Childe, another of an vnquiet *Master*,
another of an vnquiet *Servant*; So
rare a thing is *Quietnesse*; And yet
more (which is most to be wondred
at) how many a Man is out of quiet
with Himselfe ? how many times in
one and the same Man may we finde
an vnquiet minde ? how many bee
there in the world, not *slow to anger*
(as *Saint Iames* doth aduise them)
but *full of wrath* (as *Saint Paul* re-
proueth among men) peuissh, fro-
ward, teastie, headie, *Heautontimorou-*
meno selfe vexers, disquieters, as if
they had beene borne of waspe-
broode, neuer *Quiet*, but (like
mount Aetna) burning vp them-
selues ? Infinite were the euidence
which I might alleadg of the want

In a mans pri-
uate selfe.

f *Iam. 1. 19.*

g *Rom. 1. 29.*

D

of

of Quietnesse in all sorts of people,
persons, and places. It were endlesse
to vndertake the ripping vp of the
varietie of vnquiet Humors. *

* Non mihi si
Lingua centum
sint oraque
centum.

„Had I an hundred tongues
and mouthes to hold them
„Yet could I not therewith
in any sort unfold them.

And therefore from this circum-
stance I will breifly passe ouer vnto
the next, from the obseruation of the
want of Quietnesse, vnto the confi-
deration of the cause; what the cause
is why there is so much vnquietnes,
what the reason is, why so few labor
and studie to be Quiet.

The causes of
vnquietnesse.

In the handling whereof (for
methode sake) we may reduce these
causes or procurers of vnquietnesse
into two sorts.

1. Principall.
2. Instrumentall.

1 The principal Cause, or rather
The principal Causer of vnquietnesse is the Diuell,
Causer of vn quietnesse. for he is that same $\epsilon\chi\theta\rho\varsigma$ that ϵ *enemie*
 ϵ Math. 13. *Math. 13. 25.* and as hee is farther
25. 28. noted with this addition vers. 28.
 $\epsilon\chi\theta\rho\varsigma$ $\alpha\upsilon\theta\rho\omega\pi\omega\varsigma$, that *envious man,*
who,

who, whiles men sleepe, soweth tares of
 discord and vnquietnesse in their hearts.
 And the names which are giuen vn-
 to him doe intimate no lesse. Hee is
 called ⁱ *Beelzebub*, which signifieth ⁱ *Pfal. 12. 24.*
 a master of flies, because as flies are
 busie buzzing about men eares, so he
 is busie in buzzing vnquietnesse in
 mens mindes: he is called ^k *Sathan*, ^x *Reu. 12. 10.*
 because he is an accuser of men, to
 God, to men, to themselues. He is
 called a ^l *Tempter*, because he doth ^l *Math. 4. 2.*
 tempt and egge on one man against
 another. He is called ^m *the great red* ^m *Reu. 12. 3.*
Dragon, because he is full of wrath,
 and spitteth the poison of it vppon
 them that yeeld vnto his vnquiet
 motions. Neither is it maruell if
 this vnquiet Diuell bee so busie in
 sowing the seedes of discord and
 dissention in the mindes of men;
 For he was not quiet in heauen, but
ⁿ *lost his first estate, and left his first ha-* ⁿ *Iude. 6.*
bitation; And since the time that he
 himselfe fell from heauen like light-
 ning, Hee ^o *rageth* here on earth like ^o *Luk. 10. 18.*
a roaring Lion seeking whom he may
denoure. He as the grand *Makebate* ^p *1. Pet. 5. 8.*

and *Master of misrule* in the world
 q *Reue. 12.9.* goeth about to *seduce* the world;
 He it is who throweth a bone of va-
 riance betweene the *Husband* and the
 r *Gen. 30.1* *Wife*, as he did betweene *Iacob* and
Rahel, betweene *Father* and *Sonne*,
 f *2. Sam. 15.* as he did betweene *David* & *Absolon*
 betweene *brother* and *brother*, as hee
 t *Gen. 37.* did betweene *Ioseph* and his *bre-*
thren, betweene *friend* and *friend* as
 u *2. Sam. 3.* he did betweene *Ioab* and *Abner*,
 betweene *neighbor* and *neighbor* as he
 z *Gen. 20.* did betweene *Abraham* and *Abi-*
melech. He is that *Dauus* which di-
 sturbeth all things, making the nati-
 ons drunken with the cuppe of *Vn-*
quietnesse and *impatience*. When
 a *Luk. 11.* this *uncleane Spirit* findeth a bootie
 24.25. fit for his purpose, hee taketh vnto
 him these seuen hellish Spirits who
 enter in and take possession of him.
 First, *Orgilotes*, or *Teastie snuffe*, which
 vpon euery light occasion stirreth vp
 and prouoketh anger. Secondly,
Eris or *Quarrel-picker*, which whet-
 teth the tongue with chiding and
 brawling, hiding the poison of *Aspes*
 vnder the lips. Thirdly, *Acreco-*
lia

hate or *heart eater*, which filleth the heart with the gall of bitternes and whetteth it on to malice. Fourthly, *Picrotes* or *cholericke-Renewer*, which maketh him engraue wrongs and iniuries in marble neuer to be forgotten. Fifthly, *Chalepotes* or *brasse bulk*, which remooueth out of his bodie the fleshly heart and maketh him an heart of flint. Sixthly, *Alecto* or *Malecontent*, which maketh him factious and seditious. Seuenthly, *Menis* or *furious franticke*, which ma- b Mat. 13.45.
 keth him perfectly outragious and mad: Now when a man hath all these seuen hellish Spirits in him (as it fareth with the vnquiet man) how can it be but that his latter end should proue worse then his beginning. Sathan dealeth with those whom hee allureth to vnquietnesse, as he dealt with the possessed childe, Mark. 9. 18. c Hee taketh them and c Mark. 9. 18.
 teareth them, and maketh them foame, and pine away. And as hee plaid his part with the two d Gergasens Math. d Psal. 120. 3. 6
 8. 28 So he keepeth reuell-quoile in all vnquiet persons, maketh them so

ferce that no man can conuerse with them, or liue peaceably by them.

e Psal. 120. 5. 6 Consider this ^e you that dwell in *Meshek* and lurke in the tents of *Kenaz*, enemies vnto peace, an euill spirit doth follow you, and an hellish furie haunt you, the *Diuell* intendeth a mischief towards you, and by this meanes he setteth it on you; what meane you? will you suffer *Sathan* to leade you, possesse you, and to tyrannize ouer you? O pittie your owne Soules, take compassion vpon your selues, labor to come out of the paw of this ramping Lion, haue nothing to do with him, ^f*Resist the Diuel* **g** Mat. 16. 23. *and he will fie from you*, bid him **g** *Auunt Sathan*, Studie to be quiet.

2
The Instru-
mental causes
of vnquietnes.

From the principall cause or Cause of vnquietnesse, let vs in the next place take notice of the instrumentall cause thereof, what be the *Diuels* instruments, engins or means whereby he doth worke vnquietnes; the which for methods sake, wee may ranke into these two classes.

1. Inward Motiues.
2. Outward Meanes.

We

We will first beginne with the inward motiues, that we may strike at the roote of this sinne and trace it to the very forme. That which *S. James* speaketh of sinne in generall, *Iam. 1.*

Inward motiues to vni-quietnesse.

14. ^h Every man is tempted when he is drawen away by his owne concupiscence, and is entised; may bee particularly verified in this sinne of vnquietnesse, men become out of quiet, when they are drawne away by their owne concupiscence and are carried away with their inward lusts. Which the same Apostle in ^f another place pithily confirmeth, *From whence (saith hee) are warres and contentions among you?*

h Iam. 1. 14.

Are they not hence euen of your lusts which fight in your members? So that the inward motiues to vnquietnesse (as here wee see) are inward lusts: Now what these lusts are *S. Iohn* doth plainly demonstrate foorth vnto vs, *1. Ioh. 2. 16.* where wee finde them thus trichotomised.

i Iam. 1. 19.

1. The lusts of the flesh. 2. The lusts of the eyes. 3. The pride of life. For the better vnderstanding of each whereof, as they are to be applied to our

k 1. Ioh. 2. 16.

present purpose, we may thus subdivide them and assigne to each of them their proper parcels.

**Lusts of the
flesh prouo-
king to vn-
quietnesse.**

The lusts of the flesh.
Containeth vnder it

1. *Anger.*
2. *Malice.*
3. *Enuie.*

The lusts of the eyes.
Containeth vnder it

1. *Couetousnes.*
2. *Curiositie.*
3. *lealousie.*

The Pride of life.
Vnder which

1. *Vaine glory.*
2. *Hypocrisie.*
3. *Singularity.*

of all these orderly, and of each of them as breifly as I may with any perspicuitie; And first of the lusts of the flesh which do prouoke vnquietnesse; And therein first of *Anger.*

Anger.

*Anger is a lust of the flesh (for so
the*

the Apostle doth repute it among
 the workes of the flesh, *Galat. 5. 19.* ^{l Gal. 5. 19.}
 And it is a stirring lust to vnquietnes,
 For so *Pro. 15. 18.* ^{m An angrie man} *stirreth vp strife.* And againe, *Pro.* ^{m Pro. 15. 18.}
26. 21. ^{n As the coale maketh burning} *coales and wood a fire, so an angrie man* ^{n Pro. 26. 21.}
is apt to kindle strife. What was that
 which made ^o *Caine* so vnquiet; was ^o *Gen. 4. 5.*
 it not *Anger*? *Caine* was exceeding
wrath (saith the Text) and his coun-
 tenance fell downe, *Gen. 4. 5.* What
 brought *Saul* out of quiet with *Iona-*
than? was it not *Anger*? ^p *Sauls anger* ^{p 1. Sam. 20.}
was kindled against Iouathan, and that ^{30.}
 made him breake forth into these
 vnquiet tearmes, *Thou sonne of the*
peruerse and rebellious woman &c.
 What was it which brought *Ionah* so
 out of quiet with himselfe? was it
 not *Anger*? ^q *He was angrie* (saith the ^{q Ionah. 4.}
 Text) *even to the death.* And what
 is the cause of most mens vnquietnes
 in these daies, especially of domesti-
 call vnquietnesse betweene *Husband*
 and *Wife*, *Masters* and *Servants &c.*
 Is't not *Anger*? Aske wee the reason,
when wee meete with such vnquiet
 people,

- people, what meane you thus to disquiet your selfe? what mooueth you to this vnquietnesse? Their answer commonly will be this, *I am angrie*; But let me reason with thee, (thou vnquiet person) as the *Lord* did with
- r Ionah. 4. 8. *Ionah* when he was in his vnquiet angrie fit; *Dost thou well to be angrie*? If thou, with *Ionah*, reply, *I do well to be angrie*, for I haue iust cause, I am highly prouoked, I cannot forbear; Let me (or rather the Apostle *James*)
- f Iam. 1. 20. tell thee; *The wrath of Man doth not accomplish the righteousnesse of God*, If
- t Iob. 7. 12. thou farther reply (with *Iob*) Am I a Sea? am I a Whale? am I a stocke or stone that I should beare this wrong? flesh and blood cannot endure it, the occasions to me offered would euen moue a stone; let mee intreat thee to remember thy selfe what thou art, or at leastwise wouldst seeme to be, a Christian, let Grace then ouer rule Nature, and Pietie
- u Iam. 1. 19. preuaile ouer Passion; *u Be slow to*
- x Rom. 12. 21. *speake and slow to wrath*; *x Be not overcome of euill, but overcome euill with*
- z Eph. 4. *good*, *z Let not the Sunne go downe up-*

on thy wrath. Studie to be quiet.

The second lust of the flesh tending to vnquietnesse is *Malice*, A worke of the flesh as the former,

²
Malice.

^a Galat. 5. 20. It differeth from *Anger* ^a Galat. 5. 20. as the *Habit* from a *Passion*. *Valerius*

Maximus doth thus distinguish *Valer. Maxim.* them, *Anger* at the setting forth is lib. 9. cap. 3.

the quicker, *Malice* in continuance the longer. And learned *Augustine* to the

Augustin.

same purpose, *Anger* when it is of long continuance prouoketh malice, *Anger* doth disturbe, malice doth destroy, *Anger* is a moate, *Malice* is a beame. *Ira inueterata fit malitia, Illa turbat, hac cōtingit, illa festuca, hac trabs est.*

Therefore if *Anger* be a Disquieter much more *Malice*; Hence is it that

the Apostle taxing the contentious carriage and vnquiet disposition of such as are giuen vp vnto a reprobate sence, *Rom. 1. 29.* setteth this

downe as a prime cause of it, ^b They ^b *Rom. 1. 29.* were filled with malice. And the A-

postle *James* imputeth the originall of all filthinesse (and so by consequence of vnquietnesse) vnto ^c *Iam. 1. 21.*

perfluitie of malitiousnesse, *Iam. 1. 21.*

What caused ^d *Semballat* and *Tobiah* ^d *Nehc. 2. 10.* so troublesomely to disquiet the

Jewish

Math. 27. 18.

1. Cor. 6. 6.

Jewish builders? was it not *Malice*? what was the cause that mooued the *Scribes* and *Pharisees* to be so vnquiet in vexing our *Sauour Iesus Christ*, whiles he was here on earth? was it not *Malice*? Let *Pilat* himselfe bee the Iudge; He knew (saith the text) that of malice they had deliuered him to him. What was the cause of most of those troublesome suits commended among the *Corinthians*, against which the Apostle inueigheth 1. Cor. 6. 6. was it not *Malice*? And what is the cause in these our daies. why there is so much vnciuil ciuill disquietnesse, such heart-burning among Neighbors, such crossings and oppositions betweene parties, such calling before iustices, such suing and seeking to vexe one another for trifles: is it not *Malice*? I appeale vnto the conscience whatsoeuer outwardly may seeme a pretence. If mens hearts were not bigger then their suits, and *Malice* did not more prouoke then surmised wrongs, not one halfe of these Quarrells, Suites, and Contentions would bee set a broach

broach which now are so rife and
common in the world. But ô thou
whosoever thou art, whom Malice
doth thus whet on vnto vnquietnes,
knowest thou how much thou offen-
dest God, how much thou dost en-
danger thine owne Soule? Though
thou carriest the name of a *Christian*
thou art indeed a professed *Atheist*,
a man of no religion, for *g* *bee that* *g* 1. Ioh. 2. 11.
hateth his brother is in darknesse, and
knoweth not whither he goeth, because
darknesse doth blinde his eies. 1. Ioh. 2.
11. Take this to thy terror, Thou
art a murtherer, *h* *He that hateth his* *h* 1. Ioh. 3. 15.
brother is a manslaier, 1. Ioh. 3. 15.
Nay more *i* *Thou art of thy Father* *i* 1. Ioh. 8. 44.
the Diuell, Ioh. 8. 44. And (whiles
thou continuest in this case) a very
firebrand of hell and of damnation,
k *Sam. 3. 6.* If therefore these my *k* Iam. 3. 6.
words sound to the eares of any
one whose conscience may iustly
checke him for malicious vnquiet-
nesse, and of vexing others out of a
cankred desire of reuenge, I beseech
such a one in the bowels of the Lord,
nay more I require him vpon the pe-
rill

l Iam. 1. 21. rill of his Soule, ¹To lay aside this fithinesse, this superfluitie of malitiousnesse, and to behaue himselfe with meeknesse. And if he will not heare mee, let him hearken vnto the wholesome counsell of the blessed Apostle;

m 1. Petr. 2. 1. ^m Lay aside all malitiousnes and guile and dissimulation, and euill speaking. And that he may the better prepare himselfe thus to doe, let him follow the direction of an other Apostle,

n Colof. 3. 12. ⁿ Put on the bowels of mercy, kindnesse, ¹³ humblenesse of minde, meekenesse, long suffering, forbearing one another, forgiving one another, if any man haue a quarrell to another, euen as Christ forgane you, so do yee. ^o Aboue all things put on Loue, if ye Studie to be quiet.

o Verf. 14.

3

Enuie.

p Gal. 9. 21. worke of the flesh, ^p Galat. 5. 21. As much more outragious then Malice, ^q Pro. 27. 4. as Malice was then Anger, ^q Wrath is cruell, and Anger raging, but who shall be able to stand before Enuie, Pro. 27. 4. Quietnesse hath no greater ^r Pro. 14. 15. enimie then Enuie; ^r Enuie (saith the wise man) is rottennesse to the bones.

bones, Pro. 14. 15. And (as Iob
speaketh) ^t Anger killeth the foolish, ^t Iob. 5. 2.
and Enuie slayeth the Idiot, Iob. 5. 2.

Therefore Enuies portraiture in old
time was painted thus : A withered ^{Ouid. meta-}
bodie feeding upon it selfe, hauing a pale ^{morph. 2.}
face without blood, a leane body without

Iuice, squint eyes, blacke teeth, an heart ^{Platarch. de}
full of gall, a tongue tipt with poison, ne- ^{Inuidia.}
uer laughng but when others weepe, ne-
uer sleeping, but euer musing mischeiefe.

The right embleme of vnquietnesse.

It was Enuie which wrought that
vnquietnesse between Ioseph and his
brethren, Genes. 37. When they saw ^t Gen. 37. 4.

that their father loued him more then
his brethren, they hated him, and

could not speake peaceably vnto
him : It was Enuie that wrought vn-

quietnesse betweene ^u David and ^u 1. Sam. 18. 8.
Saul, 1. Sam. 18. 8. It was Enuie that

wrought Daniel so much vnquietnes
among the ^x Medes and Persians, ^x Dan. 6. 4.

Dan. 6. 4. And what is it but Enuie
which breedeth most of our factions

in societies, opposition in Sectaries,
Æmulation in equals, molestation to

superiors; Enuie findeth out an Ostra-
cisme

cisme to disquiet worthies, a strata-
gemeto ensnare mens betters, and a
Schisme to rent the peace of others:
How many are there in the world
who disquiet themselves at others
vertues, and disquiet others for their
vertues? How many picke a hole in
others coates, and drawe them into
troubles, either because they enuie
their wealth, their wit, or their worth?
And who seeth not what an vnquiet
stickler *Enuie* is in most Suites, de-
bates, contentions and Æmulations
that are a foote in our age. But ô
what a wretched thing it is to bee en-
uious? Where *Enuying and strife is,*
there is Sedition and all manner of euill
worke. ² Iam. 3. 14. *Enuie* (saith Au-
gustine) is *Vitium Diabolicum* a diue-
lish vice, or a vice proper to the Diuell,
for it is his *Enuie* which maketh him
so much to thirst after mens perdition.
Enuie is worse then any other
poyson. For they are only hurtfull
to others, this most hurteth himselfe
who is enuious. Why shouldst thou
disquiet thy selfe at an others happi-
nesse? Is not this to oppose thy selfe
against

² Iam. 3. 14.

Augustine, in
Psal. 139.

against Gods prouidence ? why
 shouldest thou disquiet others for
 what is theirs ? is not this malicious
 peeuishnesse ? ^a *Must thine eye be e-* a Math. 20. 15.
uill, because God is good and grations ?
 There is nothing more befeeming
 Christianitie then charity, ^b *By this* b Ioh. 13. 35.
(saith our blessed Sauour) shall men
know that you are my disciples, if yee
loue one another, Ioh. 13. 35. There is
 nothing more repugnant vnto chari-
 tie then Enuie *for loue enuieth not,*
 1. Cor. 13. 4. Therefore beware of
 Enuie you who would Studie to bee
 Quiet.

The lusts of the flesh tending to vnquietnesse being thus briefly dis-
 cussed, in the next place wee are to
 take a veiw of the second sort of lusts
 the lusts of the eies, what great ene-
 mies they are vnto Quietnesse. In
 which kinde (obseruing our former
 distribution) we may consider these
 three parcels, 1. Conetousnesse. 2. Cu-
 riositie. 3. Iealousie. Of which three
 in order breifly.

Conetousnesse is a lust of the eyes
 vnmeasureably longing after wordly
 E wealth.

The lusts of
 the eyes ma-
 king vnquiet-
 nesse.

I
 Conetousnes.

- c Eccles. 1. 8.** wealth. The couetous mans *eie is neuer (atisfied with seeing, Eccles. 1. 8.* And being not satisfied with seeing it can neuer bee quiet from wrangling, for **d 1. Tim. 6. 10** *Couetousnesse (as the Apostle speaketh) is the roote of all euill, 1. Tim. 6. 10.* And most specially of this euill, as it followeth in the end of that Verse, *They that couet peirce themselues thorow with many sorrowes.* Couetousnesse bringeth a man out of Quiet with God, with his Neighbor, with himselfe. 1. With God, for a couetous man is angrie with God, distrusteth his Prouidence, shaketh of his obedience, and is in a manner at plaine defiance with God, deuoting himselfe to the seruice of **e Luk. 16. 13.** *Mammon, Luk, 16. 13.* making the **f Job. 31. 24.** wedge of gold his confidence, **f Job. 31. 24** and committing grosse Idolatrie, **g Eph. 5. 9.** 2. With his Neighbor, for Couetousnesse will not suffer him to be at quiet, but he is alwaies litigious and very troublesome **h Mich. 2. 2.** *h They couet fields and take them by violence, and houses and take them away, They oppresse a man and his house euen a*

man

man and his heritage, Mich. 2. 2. To
 To disquiet his Neighbor, The Coue- i Mich 7. 10.
 tous man will lie in waite for bloud
 and hunt his brother with a net,
 Mich. 7. 2. yea hee is so vnquiet to-
 wards him, ^k that he will plucke of his ^k Mich. 3. 2. 2.
 skinn from him, and his flesh from the
 bones, he will not rest vntill hee hath
 broken his bones, and chop him in peices
 as for the pot, and as flesh to the chaldren,
 as it is Mich. 3. 2. 3. 3 A couetous
 man is neuer quiet with himselfe,
 For ^l hee that followeth couetousnesse l Pro. 15. 27.
 troubleth his owne house. Pro. 15. 27.
 He ^m bringeth himselfe into many a ^m 1. Tim. 6. 9.
 snare, 1. Tim. 6. 9. ⁿ He pierceth him- ⁿ 1. Tim. 6. 10
 selfe through with many sorrowes, 1. Tim.
 6. 10. ^o His very vnquiet thoughts will ^o Eccles. 5. 11.
 not suffer him to sleepe, Eccles. 5. 11.
 What wrought that vnkinde vnqui-
 etnesse betweene ^p Lots and Abra- ^p Gen. 13. 7.
 hams household, but Couetousnesse?
 what made that great vnquietnesse
 betweene the ^q rich men and the com- ^q Nehe. 5. 20.
 mons of Israell, in Nehemiahs time,
 but couetousnesse? what made that vp-
 roare in the Citty ^r Ephesus, Demetrius ^r Act. 19. 27.
 and his fellow crafts-men rising in an
 E z Hubbub,

Hubbub, but *couetousnesse*? and what doth in these daies breed most suits, quarrels, and contentions among men? doth not *couetousnesse*? when men are couetous bitten, it is like the biting of a mad-dogge, it maketh them rage they can neuer be quiet, euery light losse will bring the couetous man out of quiet, euery small trespassse will make him commense an Action, euery small flawe or shew of a title will egge him on into a suit. A couetous man will not care to breake the lawes of God and Man, to trouble his owne Father, to robbe his owne brother, to vndoe his owne childe, to vex the Fatherlesse and the Widdow, rather then faile of his couetous desire. Thus Salomon bringeth in the *Couetous man* resolving vpon any wickednesse for the obtaining of Riches, Pro. 1. 11. 12. *come let vs lay in waite for blood, and lie priuie in ambush for the innocent, wee will swallow them vp like the grane, we will fill our houses with the spoile.* And least we should thinke this to bee the vnquietnesse of some few only, he concludeth

[Pro. 1. 11. 12

cludeth Verse 19. ^c Such are the waies ^c Verſ. 19.
of euery one that is greedie of gaine, hee
would euen take away the life of the
owners thereof. As the Wolfe will ne-
uer be quiet among the Lambes, nor
the Hauke among the Birds, nor the
Cormorant among the fiſhes, ſo nei-
ther is a *couetous* man at quiet in him-
ſelfe, neither will he be quiet with his
Neighbors. Therefore thou, whoſo-
euer thou art, who loueſt quietneſſe,
"Take heed and beware of *couetouſ-^u Luk. 12. 15.
neſſe*, ^x Haue thy conuerſation without ^x Heb. 13 9.
couetouſneſſe, ^z Hate *couetouſneſſe*, If ^z Pro. 28. 16.
thou ſtudie to be quiet.

Next *Couetouſneſſe*, in the ranke of
the luſts of the eyes, followeth *Curi-
oſitie* in the ſecond place; A luſt of the
eye, becauſe it is bred by the eye,
and conſiſteth in prying into that
which no way concerneth vs; an e-
nemie vnto quietneſſe, becauſe it ſuf-
fereth not the minde to bee at reſt.
Curioſitie was a maine cauſe of vn-
quietneſſe among the *Theſſalonians*,
^a There were ſome among them which ^a 2. Theſ. 3. 11
walked vnquietly, *Curioſe ſatagentes*, ^{Περιοργοι}
buſie bodies, curious fellowes. It was ^{μφοροι.}

censured as the cheife cause of the
Emperor Antoninus his troublesome
time and vnquiet minde, that he was
full of curiolitie in prying into o-
thers states. And who seeth not that
busie prying eyes, haue troublesome
hands, and vnquiet heart? they who
are prying into other mens busines,
are sharpe sighted like *Eagles* in cen-
suring others Actions, but *bats* and
moles in their owne. Many such cu-
rious vnquiet persons there are a-
broad, who not vnlike those *Lamian*
witches of whom *Plutarke* speaketh,
put their eyes into a boxe whiles they
stay at home, but set them gogling
when they go abroad, and so seeing
b a moate in their brothers eye, when
they cannot discerne a beame in
their owne, raise the dust of much
vnquietnes with the furious whirle-
winde of contention. To such vn-
quiet curious, furious, frantickes, I
say no more, then that graue censure
of *Salomon* concerning their folly;
c *The wise mans eyes are in his head, but*
d *the foole walketh in darkenesse.* d His
c *Pro.* eyes are peeping in at euery window,
e therefore

Plutarch de
Curios. cap. 1.

b *Math. 6. 4.*

c *Eccles. 2. 14.*

d *Pro. 17. 24.*

c *Pro.*

• therefore he shall not want sorrow.
O beware of busie curiositie and pra-
ting folly, whosoever thou art that
louest peace, and studiest to be quiet.

The third and last Disquieter a-
mong the lusts of the eyes is *Iealousie*.

3
Iealousie.

A lust of the eye because the eye is
an immediate instrument vnto it,
and therefore, in writings both di-
uine and humane, he who is infected
with this maladie is called a man of a
iealous eye: And that this iealousie
is a great quietnesse, enemy vnto
may appeare out of *Numb. 5. 14.*

[*Numb. 5. 14.*]

Where *Iealousie* is called a *Spirit*, *Spi-
ritus Zelotypie*, a *spirit of Iealousie*.

And indeed it is such a Spirit, as will
neuer suffer those whom it haunteth
to be quiet, but like that vnquiet
Spirit, *Luk 11. 24* Though it *8* wan-

g *Luk. 11. 24.*

der vp and downe seeking rest it can
finde none, for why? It filleth the hart
with a world of vnquiet thoughts
and raging agonies. It disquieteth
the partie possessed with it, filling
him full of feare, of phrensie, and of
rape; it maketh him suspect euery
motion, misconster euery action, and

to torment himselfe vpon euery light occasion. It disquieteth the partie suspected, if guiltie with trembling conscience, if innocent with hazard of good name. It disquieteth those with whom they conuerse, for where this rage of iealousie is, there is a continuall tempest, man and wife liue like dogge and cat, Innocents are traduced, Neighbors are molested, euery one disquieted; Obeware of *Iealousie* thou who wouldst not be haunted with an hellish fury;

h, Pro. 6. 34. For *iealousie* is the greatest rage, ^h Pro. 6. 34. There is no peace no patience, no quiet, where this doth dominere; Be not hastie to *iealousie*, giue no occasion, grieue not without occasion, be not prone vnto suspicion, if thou studiest to be quiet.

The Pride of
life suppress-
sing quietnes.

These were the lusts of the eyes which do prouoke men vnto vnquietnesse. Now in the next place follow those vnquiet lusts which come vnder the name of the pride of life. And these (according to their former distribution) are principally these three, 1. *Vaine glorie.* 2. *Singularitie.*

lavitie. 3. Hypocrisie. which because they seeme so iointly linked one to the other, therefore in a word we will handle them altogether.

Pride or vaine glorie.

For the first of these three, *Pride* or *vaine glorie*, it is a too-well-known Make-bate and moouer of vnquietnesse. ⁱ Only by *Pride* (saith *Salomon*) commeth contention, thereby plainly shewing that if there were no other Instigator to vnquietnesse then *Pride* this alone were sufficient to raise vp mountaines of vnquietnesse; Hence is it that, *Philip. 2. 3. Pride and contention* are yoaked together as twins, ^k Let nothing be done through contenti- on or vaine glorie, And *2. Tim. 3. 2. 3.* ^l Men shalbe in the last daies louers of themselves, proud &c. And then it followeth, that thence they shall proue fierce, treacherous, and headie. It was *Pride* which brought ^m *Lamech* out of quiet, *Gen. 4. 34.* It was *Pride* which brought ⁿ *Haman* out of quiet, *Hes. 5. 13.* It was *Pride* that wrought ^o *Rhehoboam* so much vnquietnesse, *1. King. 12. 14.* It is *Pride* which maketh men now adaies so prone to offer

i Pro. 13. 10.

k Philip. 2. 3.

l 2. Tim. 3. 2. 3.

m Gen. 4. 33.

34.

n Hes. 5. 13.

o 1. King. 12.

14.

offer wrongs and so vnwilling to put vp wrongs, *Pride* maketh men so stout in their conuersation, so contentious in prouocation, so iniurious in action, so full of molestation, and so farre from pacification. O then take heede and beware of *Pride*; For

- p** Pro. 22. 25. *P* thornes and snares are in the way of the froward, Pro. 22. 25. Yee proud persons, *q* deale not so foolishly, lift not vp your horne on high, speake not with a stiffe necke. *r* The Lord hateth the proud eye and the mischienous hand, Pro. 6. 17
q Pro. 75. 4. 5. *q* A proud man is an Abomination to the Lord, though hand ioyne in hand, hee shall not be innocent, Pro. 16. 5. Therefore be of an humble minde and studie to be quiet.

²
Singularitie.

Singularitie is an other spice of *Pride*, a Spirituall pride, when men haue a singular good opinion of themselves, and contemne others out of a proud conceit of their selfe-sufficiencie. Such *Singularitians* there were among the *Corinthians* who by contemning others by comparison of themselves did much disquiet the Church of Corinth: Such Disturbers were

were crept in among the ^u Galatians ⁿ Galat. 1.7. much disquieting the peace of that Church with presumptuous positions and distracted factions. And such there will be still (alasse the more the pittie) who being singular in themselves, disquiet both Church and common weale with their peevish and obstinate resolutions.

* There is a generation (saith the son of Iaketh) that are pure in their own eyes, and yet not washed from their filthinesse, Pro. 30. 13. What followeth in the verse next saue one ?

There is a generation whose teeth are like as swords, and their iaw teeth as knives. ^z Ver. 15.

Beware (good Christian) of singularity which maketh men to contemne others, to be stoicall Cynickes, and seuerer critickes against others, and so enemies vnto quietnesse. ^a Pro.

He that is wise in his owne eyes, there is more hope of a foole then of him :

Striue against supercilious singularity, and (following the rule of the

Apostle) ^b Let vs not be desirous of ^b Galat. 5.26. vaine glory, prouoking one another,

enuying one another. ^c Let nothing ^c Philip. 2.3.

be

be done through strife and vaine glorie,
but in lowlinesse of minde let euery one
esteeme an other better then himselfe,
if he studie to be quiet.

³
Hypocrisie.

The third and last branch of Pride
making vnquietnesse among men is
Hypocrisie. A verie branch of *Pride*,
d Ierem. 8.8. for euery *Hypocrite* is proud, d Ierem.
8. 8. And a verie enemie to peace, for
euery *Hypocrite* is a worker of deceit.
e 2. Cor. 11. 15. The *Hypocrite* albeit
13 he hath a flattering tongue, yet a
deceitfull f heart, Psal. 12. 2. What
vnquietnesse did g Absolons hypocrisie
effect in the common wealth of Is-
rael? what vnquietnesse was effected
h Renel. 13. 9. in the Church of h Philadelphia by
the *Hypocrites* all Iewes? what conten-
tions arose in the Church of i Philippi
through *Hypocrites*? It is the proper
marke of *Hypocrites* (as the Apostle
k 2. Pct. 2.3. Peter noteth) k with faire wordes to
make merchandise with Gods people.
Hypocrisie breaketh peace with God,
l Iob. 27. 8. For l the hope of an hypocrite shall perish
Iob. 27. 8. It breaketh peace with
m Isai. 49. v. vlt. themselues, For m there is no peace to
the wicked, Isay. 49. It hindereth the
peace

peace of others, for it prouoketh the
wrath of God vpon a people, ⁿ *Iob.* 36. 13. Therefore beware of Hypo-
cristie if thou wouldst *Stndie to bee*
quiet.

Hitherto wee haue seene the in-
ward Motiues of vnquietnesse, now
we are to take a veiw of those out-
ward meanes whereby quietnesse is
much infringed and vnquietnes ma-
ny times effected, which outward
meanes (to omit curious subdiuifi-
ons) we may reduce into these three
heads.

1. *Wantonneſſe.*
2. *Idleneſſe.*
3. *Busie busines.*

By *wantonneſſe* I vnderstand all vo-
vuptuous causes giuing occasion of
vnquietnesse, whither they bee in
looke or gesture, in *word and commu-*
nication, or in *worke and Action*: for
euery one of these doe breake the
peace of quietnesse. 1. *Wanton looks*
and gestures what vnquiet brookers
they are may appeare by ^o *Iosephs*
Mistres, *Gen.* 39. By ^p *lezables pain-*
tings 2. *King.* 9. By ^q *Zions gallants* *q* *Isay.* 3.

Isay

Outward
meanes of
vnquietnesse.

I

o *Gen.* 39.

p 2. *King.* 9.

q *Isay.* 3.

1 Pro. 7.

French Aca-
demic.

Isay. 3. By^r Salomons Curtesan, Pr. 7.
and by daily experience, for (as one
worthily obserueth) *In a proud looke*
is a cloud of strife, and in a wanton gate
is a gap to dislike. 2. Wanton wordes
and speeches are no small Proctors for
f Gen. 30. 1. 2. vnquietnesse, as we may see in^f Ra-
t 1. Sam. 1. 6. chel Jacobs wife, Gen. 30. 1. 2. In Pe-
ninnah Helkanah his wife 1. Sam. 1. 6.
u 2. Sam. 6. 20. u In Michol Dauids wife 2. Sam. 6. 20.
x Pro. 18. 21. x Death and life (saith Salomon) are
in the power of the tongue, Pro. 18. 21.
z Pro. 11. 1. And in an other place, z Griuous
words stirre vp anger Pro. 15. 2. The
tongue (as Petrarch testifieth) is the
mighriest bellows to blow vnquietnesse,
euill words (saith hee) breed prophane-
nesse, nice wordes (uspition, quipping
words discontentednes, Therefore be-
ware of wanton speech if thou louest
quietnesse. 3. Wanton workes, work
much vnquietnesse, as may appeare
Whoredome. by many instances. Whoredome
and Adulterie the Chamberlaine of
wantonnesse, what a factious factor
is it for vnquietnesse? what vnquiet-
2 2. Sam. 12. nesse came vnto^a Dauid vpon his A-
13. dulturous fact with Bathsheba? what
trouble

trouble came vnto ^b Ammon vpon ^b 2. Sam. 13.
the rape of Tamar? what warres and
tumults did there befall the ^c Benia- ^c Iudg. 19.
mites vpon the Adulterie of the men
of Gilead? O how sharpe (saith Hie- Hieronim.
rome) is the fruit of whoredome? It is
more bitter then gaulc, more cruell then
the sword, more deuouring then the fire.

^e Who (so committeth Adulterie with a ^c Pro. 6. 32.
woman (saith Salomon) disquieteth his 33. 34. 35.
owne soule, A wound and dishonor shall
be get, and his reproach shall not bee
wiped away, for iealousie is the rage of a
man, Therefore he will not spare in the
day of vengeance, He will not regard a-
ny ransome, neither will he rest content
though thou giue many gifts, Pro. 6.

32. 33. 34. 35. Therefore Lechers
must looke for no quietnesse. Next
Whoredome and Adulterie in this
ranke of wantonnesse follow Gluttony Gluttonie and
and Drunkenesse as deadly enemies Drunkenesse.
as any vnto quietnesse: For so the
Wiseman telleth vs in expresse
tearmes; ^f Who (saith he) hath moe? ^f Pro. 23. 29.
who hath sorrow? who hath quarrels?
who hath wounds without a cause? They
that tarrie long at the wine, Pro. 23. 29.
And

And he sheweth the reason of it in
 an other place; *Wine is a mocker and*
g *Pro. 20. 1. Strong drinke is raging, Pro. 20. 1. Much*
Seneca. *unquietnesse, many calamities (saith Se-*
neca) haue proceeded from drunkenesse,
By this loosing friends haue beene made
enemies, brothers haue beene set toge-
ther by the eares, whole families haue
beene distracted into dismall factions,
whole Citties haue beene infected with
seditions, whole Countries brought into
utter desolations. We need not seeke
abroad for forraine instance, lamen-
table experience laieth it daily before
our eyes. Whence come most of our
quarrellous contentions but from
the pot? when are men and women
most out of quiet, but when they
haue taken a cuppe of Nimis? where
is the Drunkard who is not vnquiet?
where is any potting without quar-
reling? therefore Salomon giueth vs
a speciall warning; if we loue quiet-
nesse to abstaine from such a mee-
ting: ^h Be not (saith hee) among wine
h *Pro. 23. 20.* *bibbers, nor among riotous eaters, for*
 21. *this will cloath a man with rags, Pro.*
 23. 20. 21. *There is yet an other*
 kinde

kinde of *Wantoneſſe*, viz. in *Plaies* Playing and
Gaming.
and *Sports*, which alſo many times

prooue bitter enemies vnto Quiet-
neſſe; witneſſe that of *loab* and *12. Sam. 2. 14*
Abner and their companies, *2. Sam. 2.*

14. Their ſport began in ieſt, but ended in earneſt, for *they caught* (ſaith the Text) *euery one his fellow by the head, and thruſt their ſwords into each others ſides.* Witneſſe the daily experience of Gameſters in theſe our daies, wherein who ſeeth not how many quarrels daily ariſe in bowling allies, cockpits, races, ſet-matches, but eſpecially from cards and dice? Recreations many times proue vexations, eſpecially in games of glorie and of gaine, wherein the looſer is diſquieted for his loſſe, the winner hated for his gaine, and many times play turneth from ſport to ſpight, from wit to words, from wordes to blowes. Therefore in the *Pandeſts* *Digeſt. lib. 1. in
Tit. 5.* there was a ſpecial law againſt Gameſters as vnquiet perſons; And therefore *Cyprian* hath a pithie ſaying to *Cyprian de
this purpose,* *He that loueth his owne alea &c.*
proſit let him abſtaine from play, he who
F loueth

loueth quietnesse let him take beede of sports. And thus we haue seen a little view of the seeds of wantones which corrupt the fruits of quietnes.

²
Idlenesse.

The next outward meanes which hindereth quietnes is *Idlenesse*. The which is a notorious breeder of vnquietnesse, for so *Pro. 10. 26.* ^k *The idle person is as vineger to the teeth and as smoake to the eyes.* Vineger will fret the teeth, and smoak wil distemper the eyes, so doth an idle person the state in which he liueth. In *Mat.*

^l *Mat. 23. 26. 25. 26.* ¹ *The slothfull man is called an euill man;* Now an euill man cannot be but an vnquiet man, for so *Isay.*

^m *Isay 49. 22. 49. 22.* ^m *There is no pease vnto the wicked. The idle body and idle braine*

^{Mr. Perkins.} *(saith a worthy writer of our owne) is the Diuels shop, in which the Diuell hath a forge of vnquiet motions vppon which he is alwaies hammering. When a man is most idle then the Diuell is least idle, for then he is most busie to allure him to vnquiet thoughts. As it is the embleme of a prouident man, Nunquam minus solus quam cum solus, He is neuer lesse alone then when*

he

he is alone, for then his thoughts are working most vpon goodnesse. So it may bee the *Embleme* of an *Idle man*, *Nunquam minus otiosus quam quum otiosus*, He is neuer lesse idle then when hee is idle, for then his thoughts are hammering vpon vn-quietnesse. Though the sluggards hands refuse to ⁿ worke, *Pro. 13. 21.* ⁿ *Pro. 13. 21.* yet he hath ^o a stirring minde, *Vers. 19.* ^o *Vers. 19.* Though he be ^p loath to come out of ^p *Pro. 6. 10.* his bed, *Pro. 6. 10.* yet he can ^q denise ^q *Mich. 2. 1.* mischief vpon his bed, *Mich. 2. 1.* When *Nero* was idle and loath to imploy himself in worthy action, he set the cittie *Rome* on fire, and fedde his eyes with the flames thereof; So when men are idle and imploy not themselues in a lawfull calling, they will be readie to set on fire the mindes of those who are about them, that they may feede themselves with the sparke of their contention. This was it verified in the *Thessalonians* vnto whom the Apostle wrote this Epistle, ^r *Wee heare (saith r 2. The. 3. 11.* hee) that there are some among you which worke not at all, and yet are ouer

basic, living disorderly, 2. Theff. 3. 11.
And this we may see by lamentable
experience in these daies among vs,
none more contentious, none grea-
ter Make-bates, none greater ene-
mies to quietnesse, then our idle vn-
thrif, drouisie sluggards and lazy loi-
terers, Which sort of people (if
these my words shall found into any
of their eares) I exhort and admo-
nish (as the Apostle here doth in my
1. Theff. 4. 11. text) that *They labor with their hands,
that they do their owne businesse and stu-
die to be quiet.*

3
Basic busines, The third and last, but not the
least, externall meanes to hinder
Quietnesse is *Busie-businesse*; I cannot
finde in all our language a fitter me-
to expresse it. The natie and pro-
per word is πολυπραγμοσύνη, we may
call it a *Polypragmaticall stirring in bu-
sinesse not concerning vs*, or at leastwise
not fit for vs, which *Polypragmatice-
nes* (for we will vse that name) must
needes be a great enemy vnto quiet-
nesse. *As a coale maketh burning
coales and wood a fire, so doth this kin-
dle wrath, Pro. 26. 21.* This the A-
postle

postle taxeth as a maine cause of this vnquietnesse among the *Thessalonians*, 2. *Thess.* 3. 11. "Wee haue heard" u 2. *The.* 3. 12 (saith he-) that there are some *weeppa-
Zouboi*, *Curiose Satagentes*, *busie Bodies*, and that these are sowers of debates and vnquietnesse. And who seeth not by daily experience, that from hence proccede the most vnquietnesse in these our daies ? which yet that it may appeare more plainely and euidently vnto our experience, wee will take a brieue veiw of some principall delinquents in this kinde. 1. The *Talebearer* that busieth himselfe in *Talebearers.* carring newes and raising tales for the detracting, defaming, or laying open an others doings, is an enemy vnto quietnesse, by his ouer-busie, pickthanke-busines. * *The words of a* x *Pro.* 26. 22. *Talebearer* (saith *Salomon*) are as wounds, and they go downe to the inwardmost part of the bellie, *Pro.* 26. 22. 2 *They are like the piercing of a sword*, 2 *Pro.* 12. 18. *Pro.* 12. 18. 2 *The poison of Aspes is a* *Psal.* 10. under their lips, *Psal.* 10. Yet these kinde of *Make-bates*, these *Susurrones*, these *Gazitiers*, these *tatling Ta-*
lers

second place of busie Bodies great
disquieters wee may place the *Flat- Flatterers,*
terer, for howsoever he would seeme
to please, to salve, and to bee a
man of peace, yet he is a sore disquiet-

ter. ^h *A man that flattereth his neigh- h Pro. 29. 5.*
bor spreadeth a net for his feete, Pro.

29. 5. ⁱ *He speaketh peace to his neigh- i Psal. 28. 30.*
bor but thinketh euill in his heart, Psal.

28. 30. ^k *They that are such (saith k Rom. 16. 18.*
the Apostle) *serue their owne bellies,*

and with faire speech deceiue the hearts
of the simple, Rom. 16. 18. Therefore

beware of a flatterer thou who louest
quietnesse: for ^l *the wounds of a louer l Pro. 27. 6.*

are faithfull but the kisses of an enemy
are to be shunned, Pro. 27. 6. 3. The

busie plotter is a great enemy vnto
quietnesse, Mich. 2. 1. ^m *They deuise*

iniquitie and worke euill in their beds,
and when it is light they practise it.

They who haue stirring heads, plotting
pates neuer loue quietnesse.

4 No more doe they who loue to
haue an oare in other mens boats, as

our *saucie medlers* doe, who loue to
be meddling where they haue little

cause and lesse thanks. ⁿ *Hee that n Pro. 26. 17.*

passeth

³
The Busie
Plotter.
^m Mich. 2. 1.

⁴
The Saucie
Pedler.

ⁿ Pro. 26. 17.
18.

passeth by and medleth with strife not belonging vnto him is like one that taketh a dogge by the eares, and like a madman that casteth fire-brands, ar-

• Pro. 17. 14. rowes and death, Pro. 26. • The beginning of strife is when one letteth out water, therefore leaue of contention, before it be medled with, Pro. 17. 14. 4. But

⁵
The Basie
Lawyer.

among all these sorts of busie make-bates I may not forget the busie gree-die Lawyer, who maketh it the my-sterie of his profession to make de-bate, and thinketh to salue all vp a-

gaine with *Demetrius the Ephesian* siluer-Smiths Apologie P Sirs yee know that by this craft we haue our wealth. But let me answere him with *Simon Peters* reply vnto *Simon Magus*, Act.

q A&. 8. 21. 8. 20. 9 Thou and thy wealth shall perish with thee, if thou seeke to grow wealthy by others miserie, and to raise vp thine owne estate seekest to ruinate the estate of others by animating them vnto contention It is far from mine intent to scandalize the most necessary vse of the *Law*, or to reproach the honest and conscionable Lawyer; I acknowledge law the phi-
sicke

sicke and the *Lawyer* the *Physitian* of the bodie politicke; neither are there wanting (blessed be the name of the Lord) in this our Land and in these our daies, both of *Iudges*, *Seargeants*, *Counsellors*, *Attournies*, and generally of all sort of *Lawyers*, many that feare God, endeauour to keepe a good conscience, and both loue and labor for quietnesse; whom I am so farre from traducing by this my discourse, that I honor both their persons and their profession. Notwithstanding as the medicine is more auaileable that preserueth health then that which cureth sicknesse, euen so the meanethat keepeth neighbors in peace & quietnes is more profitabe then that which endeth controuersies, and being now in hand with the enemies of quietnesse I cannot spare the iust censure of many vniust *Lawyers*, who seeth not what vnquietnesse is set abroach euery where by the busie sollicitings of many that shroud themselues vnder this title of law; and amongst them by none more then by the inferior *Attourneis*
in

in the Countrie, and among these by none so much as by our *Boj Lawyers*, new Vpstarts or prating *Petifoggers*; These if they can but a little blurt forth a few mis-vnderstood law termes, and know the *Termetmes*, and daies of appearance, and haue learned the way once into *Westminster Hall*, or can make mention of the name of some famous *Counseller* or well spoken *Seargeant*, whom peradventure they neuer saw, But, good Lord, how ambitious? how seditious doe they grow vpon the suddaine, how do they prie into mens estates? how do they lift at other mens possessions? how do they labor to set men together by the eares Of these botches and blaines of the law our graue learned Countryman *St Thomas Smith* himselfe a worthy Lawyer writeth thus; *These busie heads and inuentours of troubles are men euen permitted of God like flies, lice, and other vermin to disquiet them who would employ themselves vpon better businesse, and more necessary for the Commonwealth: These men (saith he) are hated*
and

De rep. Anglorum.

and feared of their Neighbours, loued
and aided of them which gain by proceſſe,
and waxe fat by the expence of others.
What lamentable experience hath
this our poore Country had heereof
within theſe few yeares, yea not ma-
ny months ſince? In this our Country
(none of the greateſt) there are not ſo
few as twenty common Attournies.
One of theſe hath beene knowen in
one tearme to haue the ſolliciting of
thirteenſcore cauſes at the leaſt,
(himſelfe glorying the number was
farre greater.) Now then calculate
we but the fifth, nay the tenth part of
the like clients vnto euery one of the
reſidue of the like practioners, and
what a world of vnquietneſſe muſt
there bee ouer the whole Countie,
when a little corner of it is ſo peſtered
with it? And how much vnquietnes
muſt there needes bee through the
whole land, when as a little parcell of
it is ſo diſquieted? Haue not credi-
tours beene notoriously coſened,
debtors oppreſſed, widdowes and or-
phans beggered, houſes vnpeopled,
famous markets vnfrequented, and
religious

religious temples polluted, by the vnquiet designes of these Leguleian Carriffes and their bailieffs? And was not this of late a generall complaint in all our streetes? But blessed bee God which hath broken the tusks of these wild boares, and blessed be the hand of Gods Deputies and religious Iudges Itinerate of this circuit, who haue curbed these furious courses, and provided so seasonably for our countries Quietnesse. Honest *Lawyer*, be not thou a reproach vnto thy profession, by blowing the bellowes of contention. Thine owne *Fortiscue* will tell thee, that *Humane lawes are no other but wholesome rules which instruct men to doe Iustice*; Thou shouldest bee an *Atropos* to cut off the web of controuerfies between man and man, prone not a *Lachesis* to draw in length the thread of their contention; Thou shouldest bee an *Oedipus* to vntie the knots of difficult and doubtfull matters, be not a *Spinxe* to entangle it in more knots, or like *Hydra*, who for e-very head which was stricke off, brought out seauen other; Thou shouldest

Fortise. fol. 11.

shouldst bee a *Physitian* to heale the vnquiet maladies of the the body politicke, be not like an vnfaithfull *Surgeon*, who for his greater gaine poisoneth the wound that it may bee the longer an healing; Doeſt thou ſeeke praiſe? Seeke not to pleaſe men, but to ſpeake truth: Seekeſt thou honor? The way to be honourable is to bee conſcionable; Wouldſt thou gather wealth? The way to thrive by clients, is by faithfull diligence. Honest *Countryman*, doeſt thou loue thine owne peace, betraye it not to Lawyers, Haunt not their chambers, Abſtaine from ſuits, Fly contentions, *Study to be Quiet*. And let vs all ſo manie as loue *Quietneſſe*, beware of *Sathans* ſuggeſtions, inward temptations, and outward motions which may giue way vnto vnquietneſſe. And thus much of the cauſes both internall and externall, both principall and instrumentall which prouoke vnto vnquietneſſe.

Now in the next place wee are to proceed to the Remedies of vnquietneſſe, & to take a veiue of thoſe means which

Remedies against vnquietneſſe and meanes to preſerue *Quietneſſe*.

which are most auailable to procure
and preserue Quietnesse. Before I
come to the vnfolding of which dis-
course, let me by the way admonish
thee (Christian Reader or Hearer of
this discourse) that this is a lesson hard
to be learned, the way to Quietnesse
is hard to finde. The *World* hath ma-
ny crooked and by-ways to turne vs
out of it. The *Diuell* hath so many
rubbes to make vs stumble in it, that
Flesh and blood can hardly brooke it.

1. Theff. 4. 1.

And therefore our Apostle heere is
so vehement in vrging it; *Study to be
Quiet*, which in effect is (as already
we haue heard) that we should vse all
good meanes, trie all good waies, vse
all good practises whereby we may
maintaine Quietnesse. To the same

1 Psal. 34. 14.

purpose the Psalmist, *Seeke peace and
ensue it*: We must seeke by all meanes
to haue it, and when we haue it, wee
must vse all good meanes to keepe it.

1 Eph. 4. 3.

So the Apostle, *Endeavour to keepe
the vnyty of the Spirit in the bond of
peace*; Endeavour to keepe it, with all
labour, paines and industry, in the
bond of peace. Binde thy selfe as it
were

were to the good behaviour and to the peace, that thou maist retaine Quietnesse. So *1. Tim. 2. 22. Follow* ^{u 2. Tim. 2. 22.} *peace* : repeated with an addition.

Heb. 12. 14. Follow peace with all men ; x *Heb. 12. 13.* amplified with an explanation. *Rom.*

14. 19. Let vs follow after the things y. *Rom. 14. 19* *which make for peace* ; If we would study to bee Quiet, wee must study to know, study to find out, study to embrace, all helpes, meanes, and furtherances which make for Quietnesse.

Would wee see how, and with what affection wee are to prosecute these meanes, loe how powerfully the Apostle *Paul* doth explaine it, *Rom. 12.*

18. If it be possible, as much as in you lyeth, haue peace with all men. (*If it be possible*) if by any meanes it may be effected, or by any waies procured, (*as much as in you lyeth*) for your part let nothing bee wanting, neglect no fit opportunity, omit no kinde of curtesie, (*Haue peace with all men*) Bee quiet, liue peaceably, carry your selues mildly at all times, in all places, with all persons. The practise of Quietnesse we must not onely approoue

^a *Rom. 12. 18.*

but

but prooue, not only meditate vpon,
but make it manifest, *Let your moderation* (or mildnesse) *be knowne to all men.*
Let mee therefore entreat thee Christian Reader to read with vnderstanding, and with diligence, both to obserue and practise these wholesome directions, which I am now to deliver concerning this so difficult and yet so needfull a matter as is this practise of Quietnesse. Read with a quiet, teachable and meeke Spirit, and follow these following directions with a settled resolution, which I am now to propose vnto thine obseruation.

The methode
of these directions.

Directions for the study of Quietnesse may be referred vnto two heads.

1. *Generall obseruations.* 2. *Speciall instructions.* *Generall obseruations* seruing for the procuring and preserving of Quietnesse at all times, in all places, among all persons, vpon all occasions. *Speciall instructions* are such as tend to the study of Quietnesse at some time, among particular companies, and vpon Speciall occasions. First I will propose directions for Quietnes in *generall* because these
being

being rightly vnderstood the other
will be the more apparant.

At all times and in all places good
Christians ought to follow the course
of Quietnesse. *c I will (saith the Apo-*
stle) that men euery where lift vp holy
hands without wrath : And againe,
d Be at peace among your selues ; e Be pa-
tient towards all men : And againe,
f Meditate vpon these things, giue thy
selfe wholly to them, that thy profiting
may appeare to all. And yet more,
g Thou o man of God fly these things (viz.
foolish and hurfull lusts which may
hinder Quietnesse) *and follow after*
righteousnesse, loue, faith, patience,
meekenesse By which words we may
learne a twofold path way vnto Qui-
etnesse. The one by shunning those
occasions, means, and motions which
breed vnquietnesse; The other by ob-
serving and practising those things
which belong to Quietnesse, or make
for Quietnesse. What those euils are
which doe cause vnquietnesse, and are
therefore carefully to be shunned by
all those who studie to be quiet, I haue
already shewed in its proper place to
which

Generall direc-
tions for
Quietnesse.

c 1 Tim. 2. 8.

d 1 The. 5. 13.
e Verse 14.

f 1 Tim. 4. 11.

g 1 Tim. 6. 11.

Pag 23. 24. 25
26. 27. 28.

G

which I doe referre the Reader : what the duties are which we must practise in the practise of Quietnesse, I am now to deliuer. And for methods sake I doe distinguish them into two sorts.

1. *The Affection to it.*

2. *The Disposition towards it.*

I
The Affection
of a Christian vnto
Quietnesse.

I
In louing it.
h Zach. 8. 19.

i Coloss. 3. 15.

Regl. d'eto n
eiglwn.

k Psal. 119. 164

As in euery *Art* or *Action* whatsoever a man would effect with commendation, hee must first *affect* it in his estimation. So in this practise of Quietnesse, he who would haue it in *Action* must first embrace it in *Affection*. Whosoever would study to be quiet, he must loue quietnes, & long after it in his heart. So Zach. 8. 19. ^h *Loue the truth and peace* : there must be a loue towards it, a delight in it, a making much of it. So Coloss. 3. 15. ⁱ *Let peace rule in your hearts* (or as some translations read it) *Let it be the ioy of your hearts*. And as the Psalmist speaketh in expresse terms Psal. 119. ^k *There is much peace to them that loue it*. Loue to a thing quickeneth a man to doe any thing for what hee loueth; loue maketh any lesson easie, any

any labour light; loue ouercommeth
any difficulties, ouerleapeth any
stumbling blockes, ouerruleth any
vnruly passions, ¹ *Loue suffereth long,* 11. Cor. 13. 4. 5
loue is kinde, loue enuieth not, loue doth
not behaue it selfe vnseemely. 1. Cor. 13.
4 5. Therefore if we would study to
be quiet, we must loue to be quiet, if
we would follow the practise of it in
our conuersation, wee must loue the
worth of it in our affection.

Neither is it enough for vs in the
study of Quietnesse, to loue Quiet-
nesse, and to like of it, for so the most
vnquiet turbulent Spirit may some-
times approoue of it, but wee must ^{In longing}
heartily long after Quietnesse, if wee ^{after it.}
truely and sincerely study to be quiet.
Wee must long after Peace and Qui-
etnesse, as the *Hart doth pant and long* m Psal. 43. 6.
after the water brookes. We must *seeke*
peace and ensue it. Psal. 34. 14. Wee n Psal. 39. 14.
must *follow after it.* 2. Tim. 2. 22. Da- o 2. Tim. 2. 22.
uids motto must be ours. Psal. 120. 2. p Psal. 120. 7.
I am for Peace. And surely there is
great reason why wee should both
loue it and long after it, as well for the
equity of it in it selfe, as also for Gods

estimation and approbation of it
 for the profit also which it bringeth
 with it, to our selues, to others, to our
 soules, to our bodies, to our health
 and to our purse, as hath beene alrea-
 dy manifested vnto vs. Quietnesse is
 like that *pretious treasure and peerlesse*
pearle mentioned *Mat. 13. 44. 46.*
 which when a man hath found and
 rightly valued, he so longeth after it,
 that hee is content to part with all
 things else to purchase it. To which
 purpose might be alleadged, that gol-
 den saying of the golden mouthed
 Father *Chrysostome*. *Didst thou know*
(saith hee) the worth of Quietnesse, or
consider the sweetnesse of it, thou wouldst
sell all that thou hast to buy it, were it
present thou wouldst welcome it, were it
absent thou wouldst make search after it,
were it lost thou wouldst seeke it, were
it to be bought, thou wouldst thinke no
silver or gold too much to procure it.

³
 In Praying
 for it.

The feruency of our loue towards
 Quietnesse, and the earnestnesse of
 our longing after it, will appeare by
 another duty in this case requisite vn-
 to it, and that is *Prayer* for it. *Prayer*

is an excellent meanes to procure

Quietnesse; ^r Doth any man lacke wis- ^r Iam. 1. 5.

dome, let him pray for it? Iam. 1. 5.

Prayer is an excellent meanes to pre-

serue Quietnesse: ^f Be carefull for no- ^f Philip. 4. 6.

thing but diligent in Prayer. Philip. 4. 6.

Prayer is an excellent meanes to reco-

uer Quietnesse: ^t Is any one one afflicted ^t Iam. 5. 13.

let him pray: Iam. 5. 13. We are com-

manded to pray for our owne peace

and Quietnesse. Rom. 12. 12. ^u Reioice ^u Rom. 12. 12

in hope, be patient in tribulation, conti-

nue instantly in prayer. Wee are com-

manded to pray for others peace and

Quietnesse. Psal. 122. 6. ^x Pray for the ^x Psal. 122. 6.

peace of Ierusalem, they shall prosper that

loue thee; Wee are commanded to

pray both for the meanes both of our

owne and others Quietnesse. 1. Tim.

^z I exhort that Supplications & praiers, ^z 1 Tim. 2. 1. 2

intercessions and giuing of thanks bee

made for all men, for Kings and all that

are in authority, that we may lead a quiet

and peaceable life in all godlinesse and

honesty. Out of which words may be

gathered a fou efold obseruation. 1.

There can be no godlines & honesty

without peace and quietnesse. 2. No

peace and Quietnesse without the helpe of Magistrates, and such as are in authority. 3. No blessing vpon authority vnlesse God blesse their ministry. 4. No way so likely to get a blessing as Prayer vnto the Deitie. Therefore if thou wouldest study to be quiet, loue Quietnesse; long after it, pray for it, pray zealously, pray instantly, pray for peace, pray for the preseruers of peace, who are in authority. And thus much briefly for the hearts affection vnto Quietnesse.

2
The outward
disposition
towards Qui-
etnesse.

From the *Affection* of the heart, we are now to proceede to the outward *disposition* vnto Quietnesse; which is the wise and discreet carriage of the whole man in all them who study to be quiet. *This Disposition* towards quietnes may be considered in a twofold object. 1. *In mans behavior towards God.* 2. *In mans behaviour towards man.*

1
In respect of
God.
a Rom. 5. 1.
b 2. Pet. 3. 14.

He who would study to bee quiet, must first of all seeke for inward Quietnesse,^a to haue peace towards God. Ro. 5. 1. and ^b to bee found of him in peace. 2. Pet. 3. 14. For without this peace
with

with God, there can bee no hope of
 Quietnesse with men : ^c *There is no* ^c *Isay 57.10.*
peace vnto the wicked. Isay 57. 20.
 When Ioram spake of Quietnesse vn-
 to Iehu, as it is recorded, *2. King. 9. 22.*
^d *Is there peace Iehu? Is there peacc?* ^d *2. King. 9.*
receined this answer, what peace? or, ^{22.23.}
why doest thou talke of Peace, so long as
the whoredomes of thy mother Iezabel,
and her witchcrafts are so many? Ther-
fore the Angels make an excellent
mixture of this in their melodious ca-
roll vpon Christs natiuity. Luk. 2. 14.
Glory be to God on high, in earth peace, ^e *Luk. 2. 14.*
goodwill among men ; First there must
 be a *Gloria in excelsis* before there can
 be a *Pax in terris*, first there must bee
 peace with God, before there can bee
 Quietnesse in our selues. Againe, wee
 must first haue inward Quietnesse be-
 fore we can haue Quietnesse with o-
 thers. And indeed when a man is at
 peace with God, then hee hath the
 greatest quietnesse. No vnquietnesse
 like to that of an vnquiet conscience,
 for *A wounded conscience who can beare,* ^f *Pro. 18. 14.*
Pro. 18. 14. No quietnes like the
 peace of conscience, for that peace
 doth

- g Philip. 4. 7. *doth passe all vnderstanding, Philip. 4. 7. When a man hath his Quietnes est from God, he is in the high way of*
- h Pro. 16. 7. *Quietnesse. ^h When a mans waies please the Lord, the Lord will make his very enemies to be at peace with him, Pro. 16. 7. Yea he shall be in league*
- i Hof. 1. 18. *with all the creatures, ⁱ With the beast, of the field, with the fowles of the aire and with creeping things as it is, Hof. 2. 18. Therefore labour to be at peace with God all ye that desire quietnes. But how shall a man be at peace with God, and obtaine this inward*
- k Psal. 2. 11. *Quietnesse? Let him ^k serue the Lord with feare, and reioice before him in trembling, Psal. 2. 11. Let him*
- l Psal. 119. *with David, ^l haue an eye vnto all Gods commandements, Psal. 119. Let him,*
- m Gen. 17. 1. *with ^m Abraham, Walke before God and be vpright, Genes. 17. 1. Let him*
- n Act. 23. 1. *with ⁿ Paul endeavour to keepe a good conscience alwaies towards God, Act. 23. 1. This wilbe a sure foundation for Quietnesse, and without this can be no Quietnesse.*

²
In respect of
man.

This foundation for quietnes being laid, by hauing peace with God,

we

we may the better build vpon it the worke of outward quietnesse, according to that *Mark. 9. 50. ° Haue peace one with an other.* Which mutuall peace and quietnesse that wee may at all times and with all persons constantly keepe and preferue, wee must carefully looke vnto these three points.

- 1 Our gesture.
- 2 Our words.
- 3 Our deeds.

And first for our very *gesture* wee must haue a speciall care of it if we Gentlenes in studie to be Quiet. For our gate or *gesture*. *gesture* though other things be silent may bewray our owne vnquietnesse and disquiet others. Thus *Caines gesture* was an index of his vnquiet heart, and the Lord reprocueth him for it, *¶ Caine why is thy countenance cast downe? Gen. 4. 6.* Thus the vnquiet *Iewes* sought to disquiet our Sauiour, by shaking and noddling their heads in contempt of him, *¶ Math. 27. 39.* And *¶ Ismaels ieering at Isack* is called *persecution, Galat. 5. 29.* *¶ Mat. 27. 39.* *¶ Gen. 21. 9.* *¶ Gal. 5. 29.* Whence it is that our Sauiour doth
so

so sharply censure all vnciuill
 & Math. 5. 22. *gestures*, Math. 5. 22. *Whoſoener ſaith*
to his brother Racha (which is onely
 an interiection of indignation, and a
 contemptuous gesture) *ſhalbe worthy*
to be puniſhed by the counſell, that is,
 doth deſerue condemnation. Ther-
 fore it ſtandeth vs in hand to make
 conſcience of euery *gesture* of our
 body, leaſt thereby wee ſhew con-
 tempt or Anger towards our bre-
 thren, and cauſe vnquietneſſe either
 u Eph. 4. 32. *to them or to our ſelues.* u *Be ye cour-*
teous one to an other ſaith the Apoſtle
 x Tit. 3. 2. Eph. 4. 32. And againe Tit. 3. 2. x *Put*
them in remembrance that they bee
to be meekes ſoft or gentle ſhewing all meeke-
neſſe to all men, whether they be good
 or badde. The practice of this mild-
 neſſe in *gesture* will ſhew it ſelfe in
 theſe three particulars eſpecially
 1. In *conuerſing* one with an other a-
 miably. 2. In *ſaluting* one an other
 friendly and courteouſly. 3. In *giuing*
reuerence to euery man in his place
 reſpectiuely. A notable preſident
 hereof we haue in the Patriarch *A-*
braham Gen. 23. Whoſe courteous
 gesture

gesture vnto the children of *Heth* is often there repeated, ² *Hee stood vp and bowed himselfe to the people of the land.* And it is there related what loue his kinde carriage procured vnto himselfe, and what quietnesse among the people of the land. Wee need no other instances in this kinde then that of ^a *Absolome* ^{2. Sam. 15.} where wee may see him with kinde curtesies and courteous gestures *stealing the hearts of the men of Israell.* On the contrarie side wee may behold *Ismaels* vnquietnesse by reason of his vnciuill gestures, *Gen. 16. 12.* ^b *He being a wilde man, his hand was against euery man, and euery mans hand against him.* Many such *Ismaels* wee haue in these daies, rough *Satyres* like ^c *Esau*, sterne Sirs like ^d *Rheboam*, dogged Malecontents like ^d *1. King. 12.* ^c *Caine*, Cynicke stoicks like *Timon* of Athens, *Misanthropoi*, Men haters, whose very countenance is the Idea of Malice, whose soure lookes and vnciuill gesture like vineger doe turne milke mildenesse into sourenesse and vnquietnesse. But thou, o man,

² Gen. 23. 7.
12.

^a 2. Sam. 15. 6

^b Gen. 16. 12.

^c Gen. 27. 11.

^d 1. King. 12.
14.

^e Gen. 4. 6.

man, or woman whosoever thou art that fearest God and louest quietnes, beware of sterne lookes and stately gestures: be like *Moses* in thy carriage, of whom the Scripture giueth

^f *Numb. 12. 3* this report, ^f *Moses was a meeke man*

^g *Colof. 3. 12.* *aboue all that lined vpon the earth. & Put on the bowels of kindnesse, humblenesse of minde, and meeknesse, Colof. 3. 12.*

²
Warinesse in
words.

In the next place, if we loue quietnesse, wee must take heede vnto our *Words*: for there is nothing which doth more breed vnquietnesse then

^h *Iam. 3. 5. 6.* vnquiet *Words*. ^h The tongue is but a little member, and yet it disquieteth the whole bodie, and setteth on fire the course of nature, it selfe being ^h *set on fire of hell, Iam. 3. 6.* *Words*

ⁱ *Pro. 12. 18.* many times proue like the ⁱ *peircings of a sword, Pro. 12. 18.* Many a man

^k *Pro. 12. 13.* is ^k *snared by the transgressions of his lips, Pro. 12. 13.* ^l *A fooles lips enter into contention, and his mouth calleth for strokes, A fooles mouth is his destruction, and his lips are the snare of his soule,*

^m *Pro. 21. 23.* *Pro. 18. 6. 7.* ^m *Who so keepeth his mouth and his tongue, keepeth his soule from troubles, Pro. 21. 23.* There fore

fore, if thou bee wise, if thou loue
 quietnesse, if thou wouldest keepe
 thy selfe from trouble, haue a care to
 thy tongue; resolute with *David*, ⁿ *I* ⁿ *Psal.* *39. 2.*
will take heede to my waies that I offend
not with my tongue. Pray with *David*,
 ° *Set a watch (ô Lord) before my* ° *Psal.* *141. 3.*
mouth, and keepe the doore of my lippes.
 P *Let all bitternesse, and anger, and* p *Eph.* *4. 31.*
wrath, crying, and euill speaking be put
away from you with all malitiousnesse,
Eph. *4. 31.* q *Let God rule thy tongue,* q *Pro.* *16. 2.*
Pro. *16. 1.* And that thou maiest
 the better auoide vnquietnesse of the
 tongue, to the framing of thy speech
 obserue with diligence these three
 cautions. 1. For the matter of thy
 speech, that it be iustifiable: ^r *Speake* ^r *Zach.* *8. 16.*
the truth, *Zach.* *8. 16.* ^{Verf.} *Loue the truth* ^{Verf.} *19.*
and peace, *Verf.* *19.* ^f *Let no corrupt* ^f *Eph.* *4. 29.*
communication proceede out of your
mouth, *Eph.* *4. 29.* Againe that it
 may be profitable, ^t *The lips of the* ^t *Pro.* *10. 32.*
righteous know what is acceptable, *Pro.*
10. 32. And lastly it must be season-
 able, ^u *A word fitly spoken is like apples* ^u *Pro.* *25. 11.*
of gold ⁿ *pictures of siluer,* *Pro.* *25. 11.*
 2 For the manner of thy speech,
 haue

- x Eph. 5. 4. haue a care that it be modest, ^x Let not
 filthinesse, nor foolish talking, nor iesting,
 nor words inconuenient proceede out of
 your mouthes, but rather giuing of
 thanks, Eph. 5. 4. Haue a care that
 z Colos 4. 6. thy speech be meeke and milde, ^z Let
 your speech be alwaies with grace, Colos.
 4. 6. Whether it be in ordinary talk-
 a Pro. 10. 31. ing, ^a The month of the iust bringeth
 forth wisdom, Pro. 10. 31. Or in
 b Pro. 15. 1. answering, ^b A soft answer turneth a-
 way wrath, but grievous words stirre up
 anger, Pro. 15. 1. Or in reprocuing,
 c Galat. 6. 1. ^c If any man be ouertaken in a fault, yee
 which are spirituall, restore such a one
 in the spirit of meekenesse, Gal. 6. 1.
 And verily these two latter are very
 auailable to the practise of Quiet-
 nesse. For as concerning soft and
 milde answeres what a singular ver-
 tue they haue to appeale wrath, may
 d 1. Sam. 25. appeare in the answeres of ^d Abigaile
 10. 24. 25. 26. vnto Dauid, 1. Sam. 25. Nabal by
 churlish language prouoked Dauid
 vnto wrath, thee by milde and hum-
 ble speech pacified Dauids wrath
 and stoppeth his furie. So Gedeon,
 Indg. 8. when the men of Ephraim
 were

were exceeding angrie against him,
 and chid with him sharpely, as it is
 Vers. 1. *He spake gently vnto them,* ^e Iudg. 8. 1. 3.
 and gaue them milde and courteous
 answeres, and it followeth, *Vers. 5.*
That when he had so spoken their spirits
abated towards him. Therefore *Salomon*
saith well, ^f *A man hath ioy by* ^f Pro. 15. 23.
the answeere of his mouth, and a word
spoken in due season, how good it is, Pro.
 15. 23. And as for meeknes in repro-
 uing, we may see what an Antidote
 it is against vnquietnesse by *Abra-*
hams dealing with Lot, Gen. 13. 8. 9.
 3 *Let there be I pray thee, no strife be-* ^g Gen. 13. 8. 9.
tweene mee and thee, neither betweene
mine heard-men and thine, for wee are
brethren. Such kinde of mildenesse
 in reproouing will be as ^h *a precious* ^h Psal. 141. 5.
ointment and as balme into the head;
 Such a ⁱ *reprooffe will enter more into* ⁱ Pro. 17. 10.
him that hath understanding, then an
hundred stripes into a foole. 3. Last-
 ly, if thou louest *Quietnes*, thou
 must haue a care to the measure of
 thy speech. ^k *Thou must keepe in thy* ^k Psal. 31. 1.
mouth as with a bridle, ^l *Thou must lay* ^l Iob. 39. 37.
thine hand vpon thy mouth, ^m *Thou* ^m Iam. 1. 19.
 must

must be swift to heare and slow to speake.

h Pro. 10. 19. Be not too talkatiue, for ⁿ in the multitude of words there wanteth not sinne, but he that refraineth his lips is wise, Pro. 10. 19. Be not too hastie to speake,

o Pro. 18. 13. For ^o he that answereth a matter before he heare it, it is folly and shame vnto him, Pro. 18. 13. Be not too full of speech,

p Pro. 25. 11. For ^p A foole powreth out all his minde; but a wise man keepeth it in till afterward, Pro. 25. 11. That which *Vale-*

rius Maximus reporteth of *Xenocrates* may be truly verified by most mens experience, Hee would often say, that it repented him many times that he had spoken, but it neuer repented him that he had held his peace. Hee that would not offend with his tongue, and so auoide the vnquietnes which may fall thereupon, let him obserue those three things which *Ambrose* requireth vnto speech. 1. *A yoke* 2. *A ballance*. 3. *A metwand*. *A yoke* to keepe it in staied grauitie, *A ballance* to giue it weight of reason, *A metwand*, to keepe it in measure and moderation.

Ambrose.

³
In iust deeds
and actions.

But what will it auaille vs to shew
curtisie

curtesie in our gesture, and to bee
Quiet in words, if our deedes tend to
vnquietnesse? ¶ *Euill words corrupt* q *Cor. 15. 33.*
good manners, but wrongfull deedes
do most breede vnquietnesse; many
a man hath the voice of *Iacob*, but
the hands of Esau; Though the *Gen. 27. 22.*
May. 3. 8. 9.
shew of their countenance doe not
witnesse against them, yet their do-
ings tend to prouoking. Therefore
hee who would studie to be Quiet
must haue an eye to all his actions,
and take heede to all his waies, that
hee may follow those things which
belong to peace and auoide those
practises which are iniurious and of-
fensiu vnto others. For a generall
rule in which direction I propose vn-
to thee that golden rule of *Nature* so
pithily vrged by our blessed *Sauour*,
Whatsoeuer ye would that men should c *Math. 7. 12.*
do vnto you, do so vnto them. Which
sentence did so well please *Alexander* *Alexander Se-*
Seuerus that in all his pallaces and *uerus.*
publique buildings he caused it to be
engrauen, and when he punished a-
ny man, he caused this saying by the
crier to be proclaimed; *Quod tibi fle-*

ri non vis alteri ne feceris, Do not to
another what thou wouldest not haue
done vnto thy selfe. And certes if this
rule of equitie, this very law of Na-
ture were well obserued, it would
proue a notable remedie against vn-
quietnesse; how Quiet would all
things bee if men would offer no
more to others then what they
would be content to receiue from o-
thers, and would as patiently beare
with others, as they would haue o-
thers to beare with their infirmities.
But this is a notable propertie of our
corrupt nature, we are forward and
froward in exacting vpright dealing
at other mens hands, slacke and
backward in returning the same
back againe to others; In other mens
dealings towards vs wee are Masters,
able to teach them what they ought
to doe, but in our owne dealing to-
wards others we are scarce Schollers
to learne our owne dutie. And from
hence is it, that many times we are
so much out of Quiet our selues, and
so vainely sow the seede of vnquiet-
nesse among others. Therefore

— walke

▪ walke vprightly and worke righteousnesse whosoever thou art who lonigest after Quietnesse. u Psal. 19. 23.

Now because this large field of *Innocencie* and vpright dealing doth consist either in *actions distributive* or *commutative*, In our Actions distributive. therefore wee will take

a brieve view of the meanes of vpright carriage of a mans selfe in both these sorts of actions, for the doing of iustice and auoiding of vnquietnesse. *Actions distributive* consist in the distribution of *Rewards* and *Punishments*; in both which whosoever would practise Quietnesse must obserue a *geometricall* proportion, according to the worthinesse of men, or their deserts. For when *Rewards* are distributed vnrespectiuely, occasion is offered to the vnrewarded to murmure, grieue, or enuie, and when *Punishments* are inflicted vnderdeseruedly, a gappe is opened to discontent, complaint and mutinie, both which are enemies vnto peace and Quietnesse; therefore he who would take away all occasion of vnquietnesse in this kinde must obserue this Christi-

Rewards. an pollicie, 1. For Rewards let them
 be distributed *justly*, * *Render to euery*
 x Rom. 13.7. *one their dues*, Rom. 13.7. *Fittly*, ² *giue*
 z Luk. 12. 42. *to euery one their portion in due season*,
 a 1. Cor. 9. 7. Luk. 12. 42. *Cheerfully*, for ^a *God*
loueth a cheerefull giuer, 1. Cor. 9. 7.
Punishments. Secondly, for Punishments, let them
 b Eccles. 7. 16. be giuen *moderately*, b *Be not thou iust*
ouermuch, Eccles. 7. 16. *Admisedly*,
 c Eccles. 7. 7. c *giue not thine heart to all the words*
that men speake, least thou heare thy
seruant cursing thee, Eccles. 7. 23.
 Lastly, Punishments must be infli-
 d Pro. 19. 18. *cted seasonably*, d *Chasten whilst there*
is hope, Pro. 19. 18.

In Actions
commutative.

Actions Commutative consist in
 mutuall traficke and dealings be-
 tweene man and man, as in Con-
 tracts, Couenants, and common
 conuersation one with an other;
 wherein for the practise of Quiet-
 nesse an *Arithmeticall* proportion is
 to be obserued in the equalitie and
 equitie of our dealings. That rule of
 the Apostle taking place in euery
 e 1. Thes. 4. 6. particular of this kinde, c *Let no man*
oppresse or deceiue his brother, 1. Thes.
 4. 6. We will take notice of it in some
 particulars,

particulars. As 1. In buying and sel- In bargen-
ling, if we would preferue Quietnes, nings.
we must looke that the commodities
which we commute be, for *Qualitie*,
saleable; we may not ^f sell the refuse, f Amos. 8. 4. 5.
For *Quantitie* iustifi-
able; ^g iust ballances, true, waights, a ^g Leuit. 19. 36.
true epha, a true hin, Leuit. 19. 36.
For Price tollerable, ^h Thou maiest not h Amos. 8. 4.
make the epha small and the shekel great,
Amos. 8. 14. 2. In borrowing and len- In lending &
ding, wherein if we would preferue borrowing.
Quietnesse: we must lend freely,
ⁱ The righteous is mercifull and lendeth, i Psal. 37. 21.
Psal. 37. 21. wee must borrow spa-
ringly, ^k The borrower is a seruant to k Pro. 22. 7.
the lender, Pro. 22. 7. we pay truly,
^l If a man borrow of his neighbor, hee l Exod. 22. 14.
must make it good, Exod. 22. 14. 15.
wee must beware for whom wee be-
come surety, ^m he that hateth sureti- m Pro. 11. 15.
ship is sure, Pro. 11. 15. 3. In Coue-
nants and Promises, wherein, if wee In couenants
loue *Quietnesse*, we keepe these ca- and promises.
ueats; Promise aduisedly, ⁿ Be not rash n Eccles. 5. 2.
with thy mouth, Eccles. 5. 2. Couenant
lawfully, ^o Make not shipwracke of a o 1. Tim. 1. 19.
good conscience, 1. Tim. 1. 19. Per-
forme

p Pro. 25. 14. forme iustly, p *A man that boasteth and keepeth not his promise is like clouds and winde without raine*, Pro. 29. 14.

4
In our Con-
uersation, 4. In our calling and conuersation, wherein if wee would studie to bee Quiet: wee must follow our calling

q 1. Cor. 7. 24. diligently, q *Let euery man whereunto he is called, therein abide*, 1. Cor. 7. 24. we must liue in our calling conten-

r Phil. 4. 11. tedly, r *learne in whatsoeuer estate wee are therewith to be content*, Phil. 4. 11.

f Eph 4. 15. we must deale truly, f *Follow the truth in lone*, Eph. 4. 15. we must wrong no

t Psal. 15. 3. man willingly, t *the righteous man doth none euill to his neighbor*. We must auoide all occasions of offence,

u 1. Thes. 5. 22. u *Astaine from all appearance of euill*,

x Phil. 4. 8. 9. 1. Thess. 5. 22. Finally, x *Whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are lovely, whatsoeuer things are of a good report, if there bee any vertue, if there be any praise, thinke on these things, and haue a care to prae-
tise them, so the God of peace shall bee with vs and we liue one with another in peace and Quietnesse.*

Speciall direc-
tions for
Quietnesse.

Hetherto we haue heard the gene-
rall

all meanes for Quietnesse at all times, and in all places to be obserued by all them who would dispose themselves towards Quietnesse. Now we are to proceede to the speciall directions for Quietnesse among particular companies, and vpon speciall occasions, wherein we shall meete with seuerall remedies against seuerall diseases of vnquietnesse, and learne how to demean our selues against occasions of vnkindnes offered vnto vs by others, as in the former Section: we were taught how to behaue our selues to the Quiet both of our selues and others. For the more methodicall handling wherof, we must distribute Quietnesse into a twofold ranke.

1. *Oeconomicall Quietnesse.*

2. *Politieall Quietnesse.*

Oeconomicall Quietnesse is that *Oeconomical Household Quietnesse* which is to bee call *Quietnesse* obserued in the priuate familie, betweene the *Husband* and the *Wife*, the *parent* and the *childe*, the *Master*

and the *Servant*. *Politically Quietnes* is that ciuill Quietnesse which ought to bee obserued in the common wealth betweene neighbor and neighbor, betweene the *superior* and the *inferior*, betweene the *magistrate* and the *subject*. First we will take a view of the former kinde of Quietnesse, that which is *domesticall*, which is so necessarie vnto euery house, that it is, as it were, the foundation of an house, ^a *Through wisdom an house is builded and with understanding it is established*, *Pro. 24. 3.* It is a signe of a ^b *Christian familie* ^c *if the sonne of peace be there and peace rest in it*, *Luk. 10. 6.* And where Quietnesse is wanting there is a signe that it is nigh vnto ^e *Math. 12. 25.* *desolation, For an house diuided against it selfe cannot stand*, *Math. 12. 25.* Therefore household Quietnes is much to be respected, much to be desired.

Betweene
man and wife.

In the *Household* Man and wife do beare the greatest sway, and therefore it is most meete and expedient for them to cherish and to main-
^d *1. Cor. 7. 3.* *taine Quietnesse. They must* ^d *gine*

to one another due beneuolence, 1. Cor.

7. 3. This they cannot doe, vnlesse
they studie to be Quiet; They must

^a maintaine mutuall loue and vnitie, ^c Eph. 5.

Eph. 5. This they cannot do vnlesse
they studie to be Quiet. They must

^f freyoe together, Pro. 5. 18. This they ^f Pro. 5. 18.

cannot doe vnlesse they studie to be
Quiet. They must ^g beare one with ^g Galat. 6. 2.

an other, Galat. 6. 2. This they can-
not doe vnlesse they studie to be

Quiet. They must ^h not be bitter one ^h Colos. 3. 16.

to an other, Colos. 3. 16. This they can-
not chuse but be vnlesse they studie

to be Quiet. Their neere coniuncti-
on may teach them Quietnesse,

ⁱ They two are one flesh, Math. 19. 6. ⁱ Math. 19. 6.

It is ^k vnnaturall for one and the same ^k Eph. 5. 29.

flesh to be out of Quiet with it selfe.
The manner of their coniunction

may learne them Quietnesse, for
marriage is or should be merrie age,

it being a compound of two loves,
wherein vnlesse there be a ioyning of

hearts as well as a knitting of hands,
there can be no vnitie, but man and

wife proue like two poisons in one
stomach, the one will euer be sicke
of

1 Gen. 2. 18.

of the other. The end of marriage will put married couples in minde of quietnes: ¹it was the mutual comfort and helpe of each other, *Genes. 2. 18.*

m Iob 16. 1.

Now vnlesse they both study to bee quiet, they prooue like *Iobs* friends,

^m *miserable comforters*. Discord betweene married parties is a disorder of all disorders, a plague of al plagues, a misery of all miseries. A man were

n Pro. 25. 24.

better to dwell in the ⁿ corner of an house

o Pro. 19. 13. top,

o better to abide vnder a continuall

p Pro. 21. 19.

dropping, p better to dwell in the wilderness, then with vnquiet married folkes.

q Ioh. 2. 7. 8.

Quietnesse in the married estate & turneth water into wine, but vnquietnes

r Psal. 133. 1.

turneth wine into water. ^r Behold how

good, and how pleasant a thing it is (saith *David*) for brethren to dwell together in unity. Much more comely and pleasant a thing is it, for man and wife to

Syracides. 25.

dwell together in vnity. Three things (sayth the Sonne of *Sirach*) doth reioyce me, and they are beautifull before God and man, Unity of Brethren, Lone of Neighbours, A Man and Wife who agree together.

By how much the more wofull and
lamen-

lamentable is the estate of many in these our vnquiet times, who liue so vnquiet in Marriage estate. Blessed be God, I cannot descry it by any feeling experience of mine owne, for *My Wellbeloued is Mine, and I am Hers*; But I haue often heard the complaint of it in other houses, and hauing in my place interposed my selfe to compose such domesticall variance, I finde that it were better to meete with a Beare robbed of her whelpes, then with the furious discord of vnquiet married persons: there is no vnquietnesse liketo this, no contention so difficult to bee appeased. Some impute the blame heer- of most of all vnto the woman, as if she by reason of the weakenesse of her Sexe [*mulier mollis aer*] or the stoutnesse of her stomacke [*Fœmina ferens minus*] were most prone to set forward vnquietnesse: But I cannot acquit the Man or exempt him wholly from the fault heereof, for (*Maritus male irritatus*) a prouoked Husband (*Vir ve ira*) wo to the wrath of such a man and (*Homo*) the Man many times,

Vnquietnesse between man and wife how it doth arise.

f Cant. 6. 2.

t Pro. 17. 22.

Where the fault lyeth.

When the fault is in the woman.

may

20. Sorts of vn-
quiet shrewes.

a 2 Kin. 2. 30.

x Num. 12. 1. 2. 3.

z Iudg. 16. 16.

a Hest. 1. 10.

b 2 Kin. 11. 1.

c 2 Sam. 6. 23.

d Gen. 16. 4.

e Exod. 4. 25.

f 1 Sam. 1. 6.

g Act. 5. 9.

h Gen. 30. 1.

i Mat. 14. 8.

k Phil 4. 2.

l Gen. 26. 35.

m Iob 2. 9.

n Gen. 29. 7.

o Iudg. 19. 2.

p 1 Kin. 14. 4.

q Gen. 19. 26.

r Iudg. 14. 20.

When the

fault is in the

man.

20. Sorts of

vnquiet Huf-

bands.

f Gen. 24. 8.

t Gen. 38. 9.

u 2 Kin. 4. 32.

x Gen. 29. 32.

z Iudg. 11. 29.

a 1 Kin. 21.

b Iudg. 19. 3.

may at least wise goe (*aua*) together in
that crime. The *Wife* may then iust-
ly beare the blame, when she is guilty
of any of these vnquiet shrew with pro-
perties, either ^a Proud like *Iezabel*, or
^x Prouoking like *Miriam*, or ^r Prying
like *Dalilah*, or ^a sullen like *Vashtai*,
or ^b imperious like *Attaliah*, or ^c scoffing
like *Michol*, or ^d skornefull like *Hag-*
^e *gar*, or ^f skolding like *Zipperah*, or ^g taun-
ting like *Pemnuah*, or ^h lying like *Za-*
ⁱ *phira*, or ^k lustfull like *Rahel*, or ^l fright-
full like *Herodias*, or ^m wilfull like *E-*
ⁿ *wodias*, or ^o disdainfull like *Esaues* *wines*,
or ^p tempting like *Iobs* *wife*, or ^q wanton
like *Potiphars* *wife*, or ^r wandring like
the ^s *Leuits* *wife*, or ^t subtil like *Iero-*
^u *boams* *wife*, or ^v hanging backe like *Lots*
^w *wife*, or ^x too vnconstant like *Sampsons*
^y *wife*. The *Husband* may then iustly
beare the blame; when he is attainted
with these following ill properties, ei-
ther too ^a uxorious as *Shechem*, or too
^b abstentious as *Onan*, or too ^c curious as
the ^d *Shunamite*, or too ^e carelesse as
^f *Esaue*, or too ^g rash as *Iephtha*, or too
^h facill as *Ahab*, or too ⁱ indulgent as the
^j *Leuit* of *Ephraim*, or too ^k inconstant as
^l *Ammon*,

c Ammon, or too foolish as *d Nabal*, or *c 1 Sam. 13. 17*
 too furious as *e Lamech*, or too obse- *d 1 Sam. 25. 25*
 quious as *f Herod*, or too sullen as *g Cain*, *e Gen. 14. 23.*
 or too proud as *h Haman*, or jealous as *f Mat. 14. 9.*
i Isoboseth, or adulterous as *k Ruben*, *g Gen. 4. 6.*
 or an unthrif as the *l Prodigall*, or co- *h Hest. 5. 12.*
 uetous as *m Laban*, or troublesome as *i 2 Sam. 3. 7.*
n Ismael, or mal content as *o Achitophel*, *k Gen. 35. 22.*
 or imperious as *p Memucan*. Therefore *l Luk. 15. 13.*
 that both the Husband and the Wife *m Gen. 31. 41.*
 may the better prevent these mala- *n Gen. 16. 12.*
 dies, and liue quietly each with the *o 2 Sam. 7. 23*
 other, I will propose certaine caueats *p Hest. 1. 16. 17*
 for Quietnesse as well to the one as to
 the other.

And first for the *Wife* (because shee *How the wife*
 according to the common voyce is *may worke*
 first in this transgression (if she would *Quietnesse.*
 study to bee quiet, let her put in pra-
 ctise these directions. 1. Let her haue
 a reuerent awe and respect of her hus-
 band, *q Let the wife see that shee reue-*
 rence her husband, let her consider that *q Eph. 5. 33.*
 her husband is *r the vaile of her eyes*, *r Gen. 20. 16.*
 and that he is *s deerer vnto her then al* *s 1. Sam. 1. 8.*
 earthly things. 2. Let her alwayes
 glue vnto him quiet, reuerent and
 courteous language, *t Sarah called her* *t 1 Pet. 13. 6.*
 husband

- h** Pro. 16. 24. husband Lord, ^a Pleasing words are as an hony combe, sweete to the Soule, and health to the bones. 3. Let her beware of vndiscreete and snappish answers.
- i** Tit. 2. 9. ^x please well in all things, not answering againe. 4. Let her bee obedient, ^z As the Church is in subiection to Christ, so let the wines be subiect to their husbands in euery thing, Eph. 5. 24. ^a Wines submit your selues to your husband as it is comely in the Lord. Coloss. 3. 18. 5. Let her be faithfull, ^b keepe the marriage bedde undefiled, giue no occasion of offence, ^d Doe all things without murmurings, ^c Abstaine from the appearance of what is euill.
- e** 1 Thc. 5. 22.

Obiections
and excuses
answered.

f Luk. 18. 18.
21.

But heere mee thinkes I heare many a discontented wife replying with that forward Ruler in the Gospell, ^f All these things haue I kept fro my youth up, euen from the first day of my marriage vntill now, & yet I cannot liue in quiet: A lasse poore Soule, thine hap is hard, thy case to be deplored: But take heed, thou doe not deceiue thy selfe, it may be, there is somewhat lacking and that thou hast little cause thus to iustifie thy selfe: O no, thine

Husband

Husband (thou sayst) is most vnkind,
resty, furious, nothing can please
him; Be it so, yet he is thine Husband,
thou must sit downe content with
Jeremie, 8 This is my crosse and I will g Ier. 10. 19.
bear it. Put on patience, and then
it will be^h nothing to ouercome these h Ioh. 2. 24.
infirmities. O but there be many oc-
casions offered to prouoke vnquiet-
nesse; what then? these are but trials
to prooue good wiues, ⁱ it is an hono- i Pro. 19. 11.
rable thing to passe by infirmities,
^k and loue couereth a multitude of of- k Pro. 10. 12.
fences. *Alphonfus of Aragon*, was wont Erasm: Apo-
thegm. lib. 8.
to say, *Where the husband is deafe, and
the wife blinde, marriage is quiet and
free from dissention.* The woman who
would liue quietly with an vnquiet
husband, must be many times blinde
& not see what she doth see, she must
be deafe, and not heare what she doth
heare. The wiues Quietnesse doth
much depend vpon her owne discre-
tion, ^l *Euery wise woman buildeth her* l Pro. 14. 1.
house, but the foolish plucketh it downe
with her owne hands, and ^m *A gracious* m Pro. 11. 16.
woman retaineth honour. It is a nota-
ble meanes also for the wiues quiet-
nesse

nesse, when they apply themselves to the inclination, nature and manners of their *Husbands*, so long as the same importeth not wickednesse. For as the looking-glasse howsoever faire and beautifully adorned is nothing worth if it shew that countenance sad which is pleasant, or the same pleasant which is sad, so the woman deserueth no commendation, that (as it were) contrariying her husband, when he is merry sheweth her selfe sad, or in his sadnesse vttereth her mirth. *Men* (saith *Socrates*) should obey the lawes of the cities, and women the manners of their husbands.

How the Husband may worke Quietnesse.

Now whiles we teach the *Wife* quietnesse, the *Husband* happily may thinke that he hath no neede of such instruction; but let him not deceiue himselfe: for though he be the head, yet hee may not tyrannise ouer his mate, or disquiet her if hee loue his owne Quietnesse. Nay his very creation doth shew, that in the head is placed, reason, wisdom, iudgement, sight, hearing, and all other gifts which tend to the quiet government and

and order of the body. Therefore thou *Husband* if thou wouldest haue quietnesse, learne thy duty. 1. Loue thy wife feruently, ⁿ *Let enery man* ⁿ Eph. 5. 33. *loue his wife euen as himselfe, Eph. 5. 33.* 2. Shew thy loue vnto her effectually, both by protecting her from danger, for ^o *Thou art the couering of her* ^o Gen. 20. 16 *eyes amongst all that are with thee, Gen. 20. 16.* as also by cherishing her, and maintaining her estate, for ^p *So* ^p Eph. 5. 28. *ought men to loue their wiues as their owne bodies. Eph. 5. 28.* 3. Honor her, ^q *giue honour to the woman.* ^q 1 Pet. 3. 7. ^q 1 Pet. 3. 7. make account of her as thy companion and yoakefellow; beare with her infirmities; be content when it is for thy good to be ruled by her admonitions. 4. Auoid occasions of discord and vnquietnesse; ^r *Husbands loue your* ^r Col. 3. 16. *wiues and be not bitter vnto them. Col. 3. 16.* Not bitter in wordes, for ^s *there is that speaketh words like the* ^s Pro. 12. 18. *piercing of a sword*; Not bitter in gesture for ^t *Him that hath a proud looke* ^t Psal. 101. 5. *and a lofty heart who can suffer?* Nor bitter in deedes, ^u *Let no man trespassse* ^u Mal. 2. 15. *against the wife of his youth, Mal. 2. 15.*

I There

x 1 Pet. 3. 7.

Arist. Ethic. 3.

Obiections
and excuses of
Husbands an-
swered.

x Job. 3. 1. 2. 3.

Therefore the Apostle Peter requireth husbands to ^x dwell with their wives as men of knowledge; And the Heathen Philosopher teacheth the selfe same lesson. The master of a family (saith he) exerciseth (after a sort) a power Tyrannicall ouer his seruants, a power Regall ouer his children, but in respect of his wife he exerciseth a power Aristocratical, not after his owne will, but agreeable to the honour and dignity of the married estate.

And heere methinkes I heare the dismall moane, and dolefull lamentation of many a wofull Husband, vex-
ed, plagued and tormented with an vnquiet wife; ⁷ Cursed (saith he) bee the time that euer I met with mine vnquiet mate, let the day perishe wherein I was married, let it not be ioyned to the dayes of the yeare, let it not come into the number of the months for there is no man plagued with such a wife, she is a very *Alecto*, a *Megara*, a *Xantippe*, woorse then a *Quotidian Fever*: poore man (though I feele not thy malady) yet I pittie thy case: But now there is no remedy, thou hast made this thy choice for better for worse

worse, if it fall out worser then thou
didst expect, blame thine own choice;
But tell me in good sooth, what is it
that thou doest so much dislike in thy
wife? Are they infirmities of nature,
as frowardnesse, sullenness, suspici-
ousnesse, restlessness, austerity in be-
havior, want of complementall kind-
nesse and such like, ^a *It is the glory of a* Pro. 19. 31.
a man to passe by an infirmity, and ^b *Love* b I Cor. 13.
suffreth all things; Husbands must bear
with the wife as with the weaker ves- c I Pet. 3. 7.
sell, ^c women are like christall glasses,
brittle, yet profitable: as therefore a
man doth more carefully take heede
of breaking such a glasse, then of a
tinne or earthen vessel: So the Hus-
band should haue regard of the frailty
of his wife, more then with others,
and must consider that euen he him-
selfe is not without infirmities. Yea
but (will the perplexed Husband say)
my wiues insolent conditions are not
infirmities, but habituall maladies,
they are rooted in her, they doe ex-
ceed, and who can endure them? but
consider with thy selfe (O man) whi-
ther thine owne indiscretion, and

lewd conuerſation haue not giuen
iuſt occaſion : there bee husbands in
the world that forget the bond of
marriage, and impart the loue due to
their owne wife vnto other mens
wiues : there be ſome Prodigals, great
ſpenders, idle and ſlacke in their buſi-
neſſe, whereby their wiues and chil-
dren languish in pouerty, there bee
others who haunting Tauernes, Ale-
houſes, and lewd company, conſume
that which ſhould mainetaine the fa-
mily, and comming home drunke
beat and vexe their wiues, there bee
others who by high and bitter ſpee-
ches, threatning lookes and vnkinde
actions, prouoke their wiues, and ſtir
vp ſuch ſtrife and debate as doe con-
uert the felicity of marriage into an
Hell : Now if thou be attainted with
any of theſe euill properties, thou de-
ſerueſt no leſſe then ſuch bitter ſawce
(howſoeuer it be an euill piece of coo-
kery in thy wife) to thy diſtaſtfull
courſes. But thou wilt ſay, that thou
art no ſuch manner of man, thy car-
riage of thy ſelfe is without exception,
thou giueſt no iuſt occaſion of offence
vnto

vnto thy wife and yet shee will neuer be quiet. It may bee there is offence taken, where it is not giuen, and all would be well vpon the remoouall of that offence. Therefore if thou wouldest be thought a good husband, seek diligently to remooue the stone, whereat thy wife stumbleth and taketh occasion of griefe : Thus did *Abraham*, when *Sara* was out of quiet because of *Hagar*, and obiected vnto him (albeit wrongfully) that he was the cause that she contemn'd her, bearing with his wife, hee remooued the cause of contention, in suffering her to turne *Hagar* out of doores. So must thou doe if thou loue thine own Quietnesse, as also what thou seest amisse in thy wife, either winke at, as if thou sawest it not, or reprove with meekenesse. But what (wilt thou say) may not I chide my wife? may not I tell her of her infirmities? may not I reprove her when she doth amisse? Reprooue her thou maist, chide her thou maist not, vnlesse the offence be against God, and thou art to reprove an irreligious practise; If *Rachel* re-

Gen. 16. 4.
5. 6.

lewd conuersation haue not giuen
iust occasion : there bee husbands in
the world that forget the bond of
marriage, and impart the loue due to
their owne wife vnto other mens
wiues : there be some Prodigals, great
spenders, idle and slacke in their busi-
nesse, whereby their wiues and chil-
dren languish in pouerty, there bee
others who haunting Tauernes, Ale-
houses, and lewd company, consume
that which should mainetaine the fa-
mily, and comming home drunke
beat and vex their wiues, there bee
others who by high and bitter spee-
ches, threatning lookes and vnkinde
actions, prouoke their wiues, and stir
vp such strife and debate as doe con-
uert the felicity of marriage into an
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 reprove her when she doth amisse?
 Reproue her thou maist, chide her
 thou maist not, vnlesse the offence be
 against God, and thou art to reprove
 an irreligious practise ; If *Rachel* re-

e Gen. 30.1.

f Verse 2.

g Iob 2. 9.

h Verse 10.

i 1 Sam. 1. 7. 8.

Plutarc. Apoth

quire that of *Iacob* which is onely in the power of God, ^e *Giue me children or else I die*, *Iacob* may blame her importunity, ^f *Am I in Gods steed who hath withholden from thee the fruit of the wombe?* If *Iobs* wife tempt him to impiety, ^g *Curse God and die*, *Iob* may checke her more sharply, ^h *Thou speakest like a foolish woman*. But otherwise in their owne causes and quarrels the husband must reprove gently and louingly, like *Helkana* when his wife *Hanna* mourned because shee had no children, ⁱ *Why weepest thou? why is thine heart grieved? am not I better to thee then sonnes?* Againe, Reproofe must be giuen in such a case discreetly not vpon the sudden rashly, not in open presence or before companie. Therefore *Cleobulus* of *Lindie* one of the wisemen of *Greece*, among other precepts to married men, giueth these two principally: *First, that the Husband may not flatter the wife to her owne face. Secondly, that hee doe not reprove her before strangers.* And *Marcus Aurelius* hath a pretty saying to this purpose: *A wise Husband* (sayth he)

he) and one that seeketh to live in quiet with his wife, must observe these three rules, Often to admonish, Seldome to re- proone, Neuer to smite. But I cannot chuse (will the impatient husband say) I must needes speake, and if spee- ches will not serue, I must vse stroaks, I must trie what stripes will doe, I will curry her coat and tan her hide, I will make her smart but I will make her quiet: Indeede that is the way to pull an old house (as we say) about thine eares, the ready way to raise vp more and more the dust of vnquietnesse; Beleeue it, if gentlenesse will not pre- uaile to worke quietnesse, much lesse strips: but may not I correct my wife? No, thou maiest not doe it; she is thy mate, thou and thy wife are but one flesh, ^k *No man will hate, much lesse* ^k Eph. 5. 29. *beat, his owne flesh*; It is an expresse prohibition. *Malach. 2. 15. ¹ Thou* ¹ *Malach. 2. 15* *shalt not trespasse against the wife of thy youth. It is the greatest reproach in the world (sayth Chrysostome)* ^{Chrysostome.} *for a man to beate his Wife. And Plutarch in the life of Cato the* ^{Plutarch. in} *Censor affirmeth, that he which smiterh* ^{vita Cat.}

his wife doth all one as if hee should lay violent hands vpon the sacred images of the gods, which was counted an high degree of offence among the heathens. I close vp this clause with a more sound and serious sentence of a writer iudicious; *The wines infirmities, must either be taken away, or borne with all, he that can take them quite away, maketh the wife, often farre more commodious, hee that can beare with them, maketh himselfe better and more vertuous.*

Taffin.

Mutuall duties
betwixt Husband and wife
for the studie
of Quietnes.

Hetherunto wee haue seene the dutie of Man and Wife single by themselues each in his place for the practise of Quietnesse, now it will not be amisse to direct them iointly both together for better preservation of Quietnesse; their mutuall duties to this purpose are these, 1. Let them
m 1. Cor. 7. 10 liue together, m Let not the Wife sepe-
rate her selfe from her Husband, 1. Cor.
n 1. Pet. 3. 7. 10. n Let the Husbands dwell with
their Wives, 1. Pet. 3. 7. And therefore in the name of God I dare pronounce, that rash desertions or parting from one an other in the married

ried estate (a practise to common in
 our times) is vnchristian, ° that ° Math. 19. 6.
 which God hath ioyned together,
 let no man put a sunder. I know
 that in these cases discontented and
 disseuered couples will alleadge that
 this they doe for Quietnesse sake
 which in their cohabitation or dwel-
 ling together is not to be hoped for,
 their natures being so contrarie ; But
 let mee tell them , that this is an illu-
 sion of the Diuell, he transformeth
 himselfe into an Angell of light, and
 by propounding a shew of liuing in
 Quiet, for the compassing hereof in-
 duceth them to gain-say Gods pro-
 hibition and to make a most offen-
 siue seperation. And to this purpose
 excellently speaketh the learned fa- *Augustine in Iob. tract. 9.*
 ther *Augustine*, As coniunction com-
 meth of God, so seperation proceedeth
 from the Diuell. 2. Let them loue to-
 gether : In the booke of the P *Cant. 2. 13.*
Can- P *Cant. 2. 13.*
 tilces each calleth the other *Lone*, and
 what a reflection there ought to bee
 beweeene their loues we haue alrea-
 die shewed in their seuerall loues,
 now this loue betweene them must
 be

bestedfast not variable, settled, not mutable, well grounded, not rashly conceiued; for such loue resembleth only a fire of straw, making a blaze for a while, but soone out. 3. Let them draw the yoake together, *⁊ they are no more two but one.* Man and Wife are partners, like two eares in one boate, therefore they must both share together, and help together; when the Husband is laborious, the Wife must not be riotous, when the Wife is thriftie, the Husband must not be prodigall, for the Husband that hath such a Wife, casteth his labours into a bottomlesse sacke, and the Wife that is sped with such an Husband, draweth a cart heauie laden through a mirie way without an horse. 4. Let them bee carefull to support one an other, *⁊ Be gentle and friendly, Eph. 4. 31. ⁊ Beare one anothers burden, Galat. 6. 2.* Let the Husband thinke that he hath married a daughter of *Adam* not free from infirmities, likewise let the woman thinke that shee hath not married an *Angell* but a sonne of *Adam* not

not without corruptions, and so let them both resolute to beare that which cannot be amended; let not the bodie complaine of the head though it ake or be out of temper, nor the head of the bodie albeit it be crooked or mishapen. If the Husband bee giuen to brawling or the wife to chiding, let them both beware of giuing any occasion; hee who would not heare the bell sound must take heed how he be meddling with the rope. 5. Lastly let them both see that they feare God, let them haue respect vnto the word of God, for ^x this will *keepe them both* ^x *from the way of euill, and from froward things.* This will be to ^z *the head an ornament of grace, and a crowne of glorie to our waies.*

^t Eccles 12.13.

^u Psal. 119.6.

^x Pro. 2.12.

^z Pro. 4.9.

I haue been the longer in this discourse of Quietnesse betweene Man and Wife, because of all others, married parties especially should studie to be Quiet, and their vnquietnesse carrieth with it the greatest blemish. I will be the briefer in handling the two other sorts of Oeconomical Quietnesse

²
Parentall and
filiall quietnes.

Quietnesse

Quietnesse, viz. the Quietnesse of
 the Parent with the Childe, and the
 Quietnesse of the Master with the
 Seruant; And first of the former, pa-
 rentall and filiall Quietnes. A pra-
 ctise well beseeming a Christian fa-
 milie, and a gracious fruit of the
 word of grace, whose propertie (as
 a Malach. 4. 6. is declared first of all by ^a Malachie,
 and afterwards confirmed by the
 b Luk. 1. 17. *Angell vnto* ^b *Zacharie*) is to turne the
 hearts of the fathers to the children,
 and the heart of the children to the fa-
 thers; the very proiect of an happie
 Quietnesse. And surely I would to
 God there were not too needfull
 cause to enforce this exhortation of
 Parentall and filiall Quietnesse, for
 who seeth not what lamentable pre-
 sidents of more then vnnaturall vn-
 quietnesse are obuious in this kinde
 in many places; Many Parents are
 c Lament. 4. 4 more vnquiet then the *Dragons*, and
 more vnnaturall then the *Ostriges*;
 and many a childe is of a *gastrill*
 kinde to disquiet his owne nest, of a
 very *viperous* broode, and as if the
 fell *Tigers* had giuen them such.
 Therefore

Therefore both of these had neede
to go to Schoole to studie to be
Quiet.

And first for *Parents*, *Quietnesse* How Parents
is an excellent ornament for them, should studie
They, of all others, ought to be so- for it.
ber, ^a grave, temperate, sound in faith, ^d Tit. 2. 3.
in charitie, in patience. It is for their
ease, for the good example of their
children, and for their honor to stu-
die to be Quiet. Yea it is expressely
injoynd vnto them, ^e Fathers pro- ^e Ephes. 6. 4.
voke not your children to wrath, Eph. 6. 4
And againe, Coloss. 3. 21. ^f Fathers ^f Colos. 3. 21.
prvoke not your children to wrath, least
they be discouraged. But what shall
Parents doe for the better perfor-
mance of this Practice of *Quiet-*
nesse? First, They must ^g instruct ^g Eph. 1. 4.
them in the feare of the Lord, Eph. 6. 4.
As ^h Abraham did his children, as ^h Gen. 18. 19.
ⁱ David and ^k Bathsheba did *Salomon*, ⁱ 1. Chro. 28. 9
and as ^l Timothie euen in his childe- ^k Pro. 31. 1.
hood was instructed by his grand- ^l 2. Tim. 1. 9.
mother *Lois* and his mother *Eunice*; ^m Iob. 28. 28.
For the ^m feare of the Lord is the begin-
ning of wisdom, and this is the only
meanes to auoide euill, as pride, ar-
rogancie

rogancie and the euill way. Secondly, They must labour to see them trained vp in a lawfull calling, obseruing therein their naturall inclination, for ° a childe will be knowne by his actions whether his worke bee pure and right. Thirdly, they must prouide for them; for *P* Fathers ought to lay vp for the children. And *¶* Hee that provideth not for his owne is worse then an infidell. Fourthly, They must not be too indulgent vnto them; for as the sonne of *Sirach* saith, If thou bring up thy sonne deliciously hee shall make thee affraide, if thou play with him he will bring thee to heavinesse, laugh not with him least thou be sorrie with him, and least thou gnash thy teeth in the end; What was the cause of old *Eli*s dismall vnquietnesse and of the insolent courses of his children? was it not his owne indulgencie and conniuenencie when he should haue reproofed them? Therefore *Salomon* saith, *Pro. 29. 17.* *Correct thy sonne and he will giue thee rest, and giue pleasures to thy Soule.* And againe, *Pro. 23. 13.* *Withdrew not correction from thy childe, if thou smite him with the*

the rod he shall not die. Yet this correction must not be too severe, but done with moderation; " fathers " Eph. 6. 3. must not prouoke their children vnto wrath, they must not too *much* x Coloss. 3. 28. discourage them. Fifthly, They must be exceeding warie in manifesting their affection, for it is a dangerous thing for Parents to shew more loue and affection to one childe then to an other (except vpon great and iust occasion) as we see by the example of *Jacobs* children, who because *Jacob* their father seemed to loue *Ioseph* their brother more then them, they tooke occasion to hate him and to worke much vnquietnesse vnto him. Parents therefore, to prevent the like inconueniences, are to vse equallitie among their children so neere as may be, whether in their ordinary vsage, or in the diuision of their goods. For, as all men naturally are enclined too much to the loue of earthly goods, so the vnequall sharing of the same doth often times breed great brawles and pernicious debate betweene brethren. Sixthly, they

Plutarch.
Apoth.

they must require no more of their children then they are able to performe, for that is a great discouragement vnto the childe when hee seeth his parent to be too hard vpon him, either in imposing ouer much labor, or exacting more meanes of him then he is able to performe. Seuenthly, They must labour to maintaine peace, vnity and concord among their children: a notable president wherein Parents may learne from *Scilurus* an ethnick parent, who hauing many children, and fearing some vnquietnesse likely to grow among them, to the end he might induce them to liue together in peace and concord, hee tooke a sheafe of many arrowes and offered it to each of his children one after an other, willing them to breake it; but they could not, then pulling forth the arrowes one by one, they brakethem all; euen thus (said their father) is it with you, so long as you remaine vnited and loue each other, no man can hurt or breake you, but if once ye fall at iarre and strife, every man will

will destroy, and ouerthrow you. This dutie of Parents to keepe their children in peace and louing concord, did the *Lacedemonians* well vn- *Plutarch. in*
derstand, for when on a time two *Lacon Apoth.*
brethren fell at strife and contention, they punished both the father and the mother, because by good instruction they had not preuented, or at least wise, presently appeased the dissention betweene their children. Eightly. Lastly Parents must giue good example of Quietnesse vnto their children, *Let Parents* (saith an *Jdem de educa-*
ancient Philosopher) *so order and go-* *uione puerorum.*
uerne themselves, that their children seeing the same as it were in a glasse may be restrained from dishonest speeches and wicked deeds. Let them do as guides that shew the right way ouer foards and riuers, by going before those whom they lead, that their children following their steps, may conforme themselves to their vertues, and so with them and by them learne Quietnesse.

If this be the dutie of the Parent *How children*
to liue Quietly with his childe) as must studie
K already for quietnesse.

130
already hath beene specified) then
much more is it the dutie of the
childe to seeke and keepe his parents

a Pro. 10. 1. Quietnesse. ^a A wise sonne maketh a
glad father, but a foolish sonne, is an
heauinesse to his mother, Pro. 10. 1.

b Pro. 17. 25. And againe, ^b A foolish sonne is a
griefe vnto his father, and an heauinesse
vnto her that bare him. Take away
the beame from the Sunne (saith a
good father) and it will not shine,
take away the springs from the riuer
and it will drie vp, take away the
bough from the tree and it will wi-
ther, so take away from children this
dutie to their parents, and they are
no longer children, but brethren and
companions with those vnto whom

c Ioh. 8. 44. Christ said ye are the children of the
Diuell. As wee are to studie to bee

d 1. Tim. 5. 4. Quiet with all men, so especially
must we embrace it with our parents
from whom wee haue receiued our
being, we must ^d first learne to shew
kindnesse at home, and to requite
our parents, for that is good and ac-
ceptable before God. He that is out
of quiet with his Parent is as the vi-

per

per which catcheth through his
 damme, and as the rauen which de-
 fileth his ownenest: The *Lacademo*, *Plutarch. in*
man law did disinherit vnquiet chil- *Lycurg.*
 dren, the law of *Nations* doth hold *Bodin. 1. lib.*
 them infamous, The *c law of God* *de Rep.*
 (that iudiciall law giuen by God vn- *c Exod. 21.15*
 to Moses, doth doome it vnto death.
 Wherefore that children may not
 become liable to this so foule a trans-
 gression, let them learne this friend-
 ly admonition. 1. They must haue
 alwaies a reuerent respect and estima-
 tion of their parents, whether they
 be rich or poore, whether gentle or
 froward, *f Honor thy father and thy* *f Exod. 20.12*
mother, that it may be well with thee, *Eph. 6. 3.*
and that thou maiest line long vpon
earth. Respectfull children are sure
 of a blessing, but a contemptuous
 & vnquiet childe is neere to cursing.
g The eie that mocketh his father and *g Pro. 30.17.*
despiseth the instructions of his mother,
the Ravens of the vallis shall picke it out,
and the young Eagles shall eat it.
 2. They must yeeld them due obe-
 dience, *h children obey your parents in* *h Colos. 3.20.*
all things, for this is acceptable vnto the
K 2 Lord.

i Eph. 6. 1.

k Deut. 21. 18.

l Leuit. 19. 3.

Lord. And that wee might know what is meant by all things wherein Parents must haue obedience, the same Apostle speaketh thus in another place, *Children obey your Parents in the Lord, for this is right.* The neglect of which obedience as it is a great breach to Quietnesse, so it doth incurre the penaltie of a great offence; *If any man (saith Moses) hath a Sonne that is stubborne and disobedient, which will not hearken to the voice of his father, and to the voice of his mother, and they haue chastened him, but he would not obey them, then shall his father and his mother take him, and bring him out to the elders of his Cittie, and shall say vnto them, This our sonne is stubborne and disobedient, and he will not obey our admonition, then the men of the Cittie shall stone him with stones vnto death.* Deut. 21. 18 19. 20. Thirdly, They must seeke to please their parents, and beware of offending them; *Every one of you shall stand in awe of his father and mother; As indeede whosoever loueth father and mother, feareth their displeasure and*
on

on the contrarie side, hee who hath no regard how he doth behaue himselfe vnto his Parents, cannot chuse but procure their displeasure. Fourthly, They must helpe their parents, releiue their wants and comfort them in their aduersities. It is *Pauls* counsell that *m Children and m 1. Tim. 5. 4* *nephewes should recompence the kindnes of their kindred*; then much more to helpe and serue their parents in their necessities. Neither shall they performe herein any more then the payment of part of their debts, whereunto they are bound in consideration of the benefits that they haue receiued from their parents. Fifthly, They must be content with patience to beare with the infirmities of their parents; what though thy parents be rigorous? what though they be forward? what though they bee testie, fullen, wilfull, spightfull, or any waies proue either to prouoke or to bee prouoked vnto wrath? yet we must remember that they are our parents, and what will not good children take with patience at their parents hands?

Siracides. c. 3. I conclude this clause, with the say-
9.10.13.14.15 ing of the sonne of Syrach. Honor
thy father and mother in dede and in
word, and in all patience, that thou maist
have Gods blessings, and that his bles-
sing may abide with thee in the end, for
the blessing of the father establisheth
the houses of the children, and the mo-
thers curse rooteth out the foundations,
help thy father in his age, and greive
him not as long as he lieth, if his under-
standing faile, have patience with him,
and despise him not when thou art in thy
full strength, for the good entreatie of the
Father shall not be forgotten, and for thy
mothers offence thou shalt bee recom-
pensed with good, and it shall be found-
ed for thee in righteousness.

How brethren
and sisters
may keepe
Quietnesse.

Whiles we are in this discourse of
domesticall Quietnesse betweene the
Parent and the Childe, it will not
seeme impertinent either to the text,
in generall, or to this Section in spe-
ciall, if wee take a view of Fraternall
Quietnesse that which is betweene
brethren and brethren, between sisters
and sisters, or betweene brethren and
their Sisters. A propertie (where it
is)

is so commendable that David with admiration doth extoll the same.

ⁿ Behold how good, and how pleasant a ⁿ Psal. 133.1.

thing it is for brethren to dwell together in unitie. It is not only good but also

pleasant, if for brethren in profession much more for brethren both by

nature and profession to be affectioned to ^o loue one an other with bro-

^o Rom. 12.10

therly loue, and to entertaine one another ^p with brotherly kindnesse. ^p 2. Pet. 1.7.

But vnquietnesse betweene brethren is a thing most vnseemlie, most barbarous and prodigious. All enmitie

(saith an Heathen man) breedeth ^{Plutarch.}

within our selues a thousand tormenting passions, but especially the enmitie be-

tweene brother and brother, for this is meere vnnaturall. When Socrates

Xenophon. l. 2.

saw Charephon and Charecrates two ^{de dictis &}

fact. Socrat.

brethren iarring and warring each with other, he said vnto them, yee do

now, as if the hands which were created to help one the other, should hinder

and hurt each the other, or as if the feet which were framed to beare one an o-

thers burden, should supplant one the other, or as if the eares, which are

coaimors of mutuall good should waxe
 deafe to heare good one for the other, or
 as if the eies which are fellow spies for
 the good each of other should looke
 askint at the good one of the other. You
 will grant it to bee very vnnaturall,
 either for the hands, or the feete, or
 the eares, or the eyes, one to strue a-
 gainst the other; much more, more
 vnnaturall and monstrous will the
 strife betweene brethren be, because
 the aide which one of them may and
 should giue vnto the other doth far
 exceede the cooperation of the
 hands, the supportance of the feete,
 the coaudience of the eares, or pro-
 uidence of the eies. As Nature doth
 abhorre vnquietnesse among bre-
 thren, so is it detestable in the sight
 ¶ Amos. II. I. of God; ¶ For three transgressions of
 Edom, and for foure (saith the Lord)
 I will not turne vnto it, because hee did
 pursue his brother with the sword. And
 where Salomon speaketh of those
 things which the Lord doth special-
 ly hate, he maketh this the vpsshot of
 ¶ Pro. 16. 19. all therest; ¶ The man that raiseth vp
 contentions among brethren. Of all the
 vials

vials of the wrath of God powred
 downe vpon sinners, it is one of the
 loarest, when a man (according to
Esay his phrase) is ^f fed with his owne ^f *Isay 49. 26.*
 flesh, and made drunke with his owne
 blood. That is (as a reuerent pillar of ^{B. King vpon}
 our Church doth expound it) when a ^{*Jonah. Lect. 15.*}
 man taketh pleasure in the ouer-
 throw of his owne seed, and seeketh
 the destruction of his owne kindred.
 As there is no vnity to the vnity of
 louing brethren, so there is no enmity
 like to the enmity of brethren. ^{At} *Pro. 18. 19.*
 brother offended is harder to be won then
 a strong citie, & their contentions are like
 the barres of a castle. The implacable
 hatred of ^u Caine against *Abel*, ^x *Esau* ^u *Gen. 4. 8.*
 against *Isaac*, *Atreus* against *Thiestes*, ^x *Gen. 27. 41.*
Eteocles against *Polinices*, *Romulus* a-
 gainst *Remus*, *Bassanus* against *Geta*,
 together with the late more then tra-
 gicall examples of brothers discords,
 in the Kingdome of *Argiers*, *Tunes*,
 and *Barbarie*, are they not as Trum-
 pets to sound out the truth heereof?
 Woe vnto that house, where they of ^z *Mat. 13. 36.*
 one house are deuided, and where a
 mans enemies are they of his owne
 house.

house. Wherefore as my desire is to perswade quietnesse among all sorts of people, so especially among brethren, and where there is this vnnaturall variance and contention, let mee entreat them to consider with themselves how vnseemely in nature, how offensive to God, how iniurious to their owne soules, how vnbecfitting Christians, yea reasonable creatures, this their contention is. Let me presse

a Gen. 13. 18.

Abrahams argument vnto them, Let there be no strife, I pray thee, betweene thee and mee, and mine and thine, for we are brethren. The name of brethren,

the remembrance of affinity should be a sufficient motiue, to stop all controuersie, and to pacifie all enmitie.

b Gen. 49. 5.

c 1 Sam. 18. 1.

Let brethren and kindred hold together, not like *Simcon and Leui, brethren in euill*, but like *Dauid and Ionathan*, to preserve one another from euill:

let them beare and forbear one with another, for what shall a man beare withall if not with his own

d 2 Cor. 13. 11

flesh? let^d them be of one minde, and liue in peace. In a word, let both *brethren and sisters* to this purpose follow

the

the counsell that mellifluous Bernard
giveth unto a Sister. My loving Sister,
heare (saith he) what I speake unto thee,
if in any thing thou hast grieved thy Si-
ster, or caused her to be sorrowfull, satis-
fy her, if thou hast sinned against thy Si-
ster, repent before her, if thou hast stan-
dalized her, aske her forgiveness, goe on
with speed to reconciliation, sleepe not till
thou hast made satisfaction, rest not, till
thou returne in peace, use all meanes for
to procure Quietnesse.

Bernard.
Bernard.
Bernard.

There is yet one more caueat to
bee given as concerning Domesticall
Quietnesse, and that is, the concord
and agreement betweene Masters
and Servants : Householdors, and their
Families, how they may study to bee
quiet. For between these many times
falleth out much vnquietnesse, and
complaints are commonly of House-
holders against the vnquietnesse of
their Household, of Servants against the
vnquietnesse of their Masters. For
the preventing of which malady, both
sorts in their places, may obserue this
remedy.

Mutual duties
between Ma-
sters and Ser-
uants for the
preservation
of Quietnesse.

To beginne with the master of the
family,

Duties of masters for quietnesse.

e Psal. 101.
Verse

4.

5.

6.

7.

Psalm 101
The Lord will
renew
his
law
in
my
mouth
and
my
heart
shall
praise
the
Lord
all
the
day
long
because
the
Lord
will
renew
his
law
in
my
mouth
and
my
heart
shall
praise
the
Lord
all
the
day
long

f Leu. 25. 46.

g Pro. 27. 27.

family, because hee hath the Soueraignty, and is Paterfamilias the father and chiefe head of the family; if he loue (as he should) quietnesse in the family. 1. Let him take heed to his choice whom he doth admit into his family: *Danids* wary practise may be heerein his worthy president, *A froward heart shall depart from me, I will not know a wicked person, who so priuily slaundereth his neighbour him will I cut off. Him that hath an high looke and a proud heart, will not I suffer, Mine eyes shall be vpon the faithfull of the land, that they may dwell with me, He that walketh in a perfect way, he shall serue mee, hee that worketh deceit shall not dwell in mine house, hee that telleth lies shall not tarrie in my sight.* 2. Next vnto his chusing, let him looke well to the well vsing of his seruants, enioyne no grievous burdens vnto them, nor require no more of them then strength will beare? *Over your brethren, ye shall not rule with cruelty: giue them their portion of food in due season, Let there bee sufficient for the food of thy family and for the sustenance of thy maids. Giue them*

them their deserued pay and hire,
The Labourer is worthy of his wages, ^h Luk. 10. 7.
 He must bee duly and truely paid, for
 the neglect of this breeds much vn-
 quietnesse ⁱ in the seruant, and it is a ⁱ Deut. 24. 15.
 crying sinne in the eares of the Lord; ^k Iam. 5. 4.
 be not too seuerie in punishing; ^l Hee ^l Pro. 11. 17.
 that is cruell troubleth his owne flesh;
 nor too rigorous in threatning: ^m Yee ^m Eph. 6. 9.
 masters (saith the Apostle) forbear
 threatning knowing that your master also
 is in Heauen. 3. The good House-
 holder who would preferue quietnes
 in his household must haue a watchful
 eye ouer them and their carriage. ⁿ Be ⁿ Pro. 27. 23.
 diligent to know the state of thy flocke,
^o ouersee the way of the household, and ^o Pro. 31. 27.
 when he seeth vnquietnesse beginning
 to arise in any of his household, hee
 must with ^p Moses and with ^q Abra- ^p Exod. 2. 12.
 ham, seeke to make a speedy pacifica- ^q Gen. 13. 18.
 tion, and to quell vnquietnesse in the
 beginning. 4. Hee must giue good
 example to the family, hee must ^r be- ^r Psal. 101. 2.
 haue himselfe wisely in a perfect way,
 and walk within his house with a per-
 fect heart. Hee must beware of fro-
 ward speech, hasty gesture, and vn-
 quiet

quiet behaviour, for his example is
lesson to the family : Therefore as by
word hee is to instruct them in all
godlinesse, so by example hee must
shew the patterne of sobriety, meeke-
nesse, patience and gentlenesse if he
study for household quietnesse.

Duties of Ser-
vants for qui-
etnesse.

Now as concerning Servants, their
estate and condition (as being in sub-
jection, may put them in minde of
their required quietnesse; which du-
ty that they may the better practise,
they must thus faithfully and dili-
gently demean themselves in their
affaires. 1. They must have a reue-
rent awe and respect vnto their ma-
sters and household governours; *Let
as many servants as are under the yoke
count their owne masters worthy of all ho-
nour, that the name of God, and his do-
ctrine bee not blasphemed.* 2. They
must yeeld obedience willingly and
cheerefully : *“ Servants be obedient un-
to them that are your masters according
to the flesh, with feare and trembling in
singlenesse of heart as vnto Christ. “ Not
with eye-service as men pleasers, but with
good will doing service.* 3. They must
seek

f Deut. 6. 7.

t 1 Tim. 6. 1.

u Col. 3. 22.

2 Eph 6. 6. 7.

seek to please their masters in all their words, gestures and actions. ² Let ² Tit. 2. 9.

Servants be subiect to their masters and please them in all things, not answering againe; where that latter clause (*μὴ ἀντιλέγοντες*) *not answering againe*, doth insinuate an apparant meanes of the breach of Quietnesse, when Servants are too talkatiue, or when they bandy words for words, and are too malapert in their answers, or too prone vnto complaints, and withall sheweth an excellent meanes to redresse this, which is discrete silence.

4. They must be patient, contented to beare with their masters infirmities, iniuries or frowardnesse. ³ *Servants* ³ 1 Pet. 2. 18. *be subiect to your masters with all feare, not onely to the good and gentle, but also to the froward*, where we see an objection answered, the impatient servant might peradventure stand vpon this: My master is outragious, bedlame, furious, without any mercy, without any meane, and therefore how can I brooke with quietnesse his continuall frowardnesse? The Apostle telleth him that howsoever the case standeth
he

b Ibid. ver. 23

he must be patient and embrace quietnesse, and to this end doth propose to their imitation the example of Christ Iesus, *Who when he was reviled, reviled not againe, when he suffered, hee threatned not, but committed himselfe to him that iudgeth righteously.* 5. They that are Seruants must labor to maintaine quietnesse between themselves, as they are to bee quiet towards their superiours, so they must study to bee quiet with their equals and fellow-seruants, one must not enuie the other, nor prouoke another, nor slander another, nor wrong another, for that is the way to set the whole house on fire, and *God is the auenger of all such things,* he is an euill seruant who presumeth vpon his masters patience, and shall beginne to smite his fellow seruants, and reuell with them, or raile at them. His portion shall bee with hypocrites by reason of his vnquietnesse. I conclude this Section, and so this whole discourse of Oeconomical Quietnesse, with that worthy sentence of learned *Augustine* concerning prosperities of Families:

d Math 24.
49. 50.

*August. tract.
51. in Ioh.*

That

That family (saith hee) is of most sound
tranquility and firme stability, where the
master or goodman of the family is like
^e Ioshua religious, and the mistresse or
goodwife of the family like ^f Abigail, dis-
creet and vertuous; where the father is
like ^g Abraham faithfull, the mother like
^h Sara helpfull, the sonne like ⁱ Isaack
dutifull, the brethren and sisters like
^k Laban and Rebecca amiable, the ser-
nants like the ^l Centurions servant tract-
able. There is quietnesse in the house
when euery member of the house studieth
for quietnesse; when man and wife line
together in amity, brethren and sisters in
unity, servants and companions in unani-
mity, when superiours giue examples of
integrity, inferiours discharge their du-
ty, when the elder sort are patternes of
Sobriety, and the yoonger sort are vessels
of Sanctity.

^e Iosh. 24. 14.

^f 1 Sam. 25. 25

^g Gen. 18. 19.

^h 1 Pet. 3. 6.

ⁱ Gen. 23. 6.

^k Ge. 24. 60.

^l Luk. 7. 8.

Politically
Quietnesse

Hitherto wee haue heard instructi-
ons for Domesticall Quietnesse in pri-
uate families: now we are to proceed
vnto a discourse of Politicall Quiet-
nesse abroad. For it is not onely re-
quired of vs, that we study for Quiet-
nesse at home, but as farre forth as it

m Rom. 12. 18 is possible, and as much as in vs lieth, we are to labour, to be at peace with all men. This *Politickall Quietnesse* (that we may methodically take notice of it) may be distributed into a twofold ranke.

Nationall
Quietnesse
warre and
peace.

1. *Nationall Quietnesse*: betwixt Nation and Nation.
2. *Civil Quietnesse*: betwixt people of the same Nation.

As concerning the former of these two, my position is this. *Quietnesse* betweene *Nation* and *Nation* is by all meanes to be maintained and preserved; it was the grace of the glorious time of grace so long agoe promised vnder the Gospell of Christ, that then

n Mich. 4. 3.

They should beat their swords into plow-shares, and their speares into pruning hookes, nation shall not lift up a sword against nation, neither shall they learne warre any more. And so by the Pro-

o Zach. 9. 10.

phet Zachary; The battell bow shall be cut off, and he shall speake peace vnto the Heathen from sea to sea. I am farre from that *Anabaptistickall phrensie*, as simply to deny the lawfulnessse of warre, or peremptorily to condemne all

all vse of arms, for I know that there is
a time of war, as well as a time of peace, p Eccles. 3. 8.
 acknowledge that wars are sometimes
 of necessity, sometimes both approo-
 ued and vpheld by diuine authoritie,
 ¶ *The Lord is a man of warre, his name* q Exod. 15. 3.
is Iehonah, There are battels which are
 called the *Lords battels,* and of many r 1 Sam. 18. 17
 a battel it may be said, *The war was of* r 1 Chr. 5. 22.
God, The Lord teaching men to make r Psal. 144. 1.
warre, being the *chiefe captaine* and u Iosh. 5. 15.
leader in that warre, *as also decree-* x Psal. 13. 34.
ing the victory of the warre. But
 yet notwithstanding I farre preferre
 peace before warre, and pleading now
 for Quietnesse, am of the same mind
 which *Timotheus* was when hee gaue Plutar. Apoth.
 counsell to the *Thebanes,* *That warre*
is not to be undertaken, when peace and
quietnesse may be gotten, and I approue
 of that short but sharpe answer which
Archidamus gaue vnto the *Aolians,* St Mart. Cog.
 when they asked his aduise concer- nets politicke
 ning ayd that the *Argians* required of discourses vpon
 them in their warre, in a large letter truth, cap. 12.
 hee wrought onely these few words,
Quietnesse is good. For *Xenophon* wri-
 ting of the acts of the valiant *Greekes,*

Xenophon.

sheweth that it is more glory to ouer-
come by wisdom then by force, and
that all wise men do abstaine the most
that they are able from warre, albeit
they haue thereunto iust occasion,

M. Tul. Cicero.

*Iniquissima
pax in iustissima
bello est antefere-
nda.*

yea, the oracle of the *Roman* Oratours
was wont to say, That a *disadvantage-
able peace* was to bee preferred before a
iust warre, and that they who desire war,
when they may haue peace, are detestable
creatures. It is reported in the life of

*In vita Augu-
stini.*

S. Augustine, that hee would neuer
pray for such as had wilfully and vo-
luntarily thrust themselues into need-
lesse warres : And out of his owne
writings wee read this pithy sentence

*August. de Ci-
uit. Dei 19.*

to this purpose, *Warres howsoeuer iust,*
yet proue troublesome and sorrowfull
to the best. And therefore the same

Idem Epist.

*105. ad Boni-
facium.*

Authour writing to his friend *Boni-
face*, aduiseeth him before all trophies
and triumphs attending victories of
warre to preferre *Quietnesse*. To the
which purpose he doth alleadge that
auncient mandate giuen by God him

x Deut. 20. 10

selfe vnto the Iewe, *that* ² *before they*
denounced warre against any place they
should first offer peace.

It

An admonition to be thankful for our

It is not a common blessing which we enjoy, in that we are free from warres, and may en-

joy a common Quietnesse : a The peace.
breath of our nostrils, The annointed of^a Lam. 4. 20.

the Lord came vnto vs like^b Noahs doue^b Gen. 8. 11.

with an oliue branch of peace, our Augustus hath shut the iron gates of warre, and settled peace among vs,

^c We may sit euery euery man under his^c Mich. 4. 4.

vine and under his fig tree, and there is none to make vs afraid. Had we euer felt the scourge of war, we would better prize this garland of peace, had we beene in the coats of our forefathers, or our neighbours, wee should haue knowen how to esteeme this great blessing of God : The murthering peeces about mens eares, the burning of Churches and houses ouer mens heads, the gastly cryings and shreikes of killing, resisting, and dying people, the horrible effusion of human blood the rifling, spoyling and wasting of all sorts of commodities, with a thousand more such like insolencies of Souldiers, doe plainly shew the misery of warres. Our neighbor coun-

tries which are about vs haue seen and tasted these calamities ; this little Island hath stood immoouable whiles all the rest of the world hath been vp in tumults. O that we were so happy as to know our owne happinesse ? O that we were truely thankfull to our good God for these so great blessings, yet there are some amongst vs, who repine at this our peace, and both wish and pray for warres. Let mee askethem, how they put this precept of my Text in practice ? doe they study to bee quiet ? they will reply, the hereditary enemy getteth most advantage by this peace, after this great calme, there will come in all likelihood a greater tempest ; Feares I confesse not altogether carelesse ; And therefore I could wish our peace would not make vs so secure, and that in this common Quietnesse there were a more common care for the preservation of this Quietnesse, for there is no trust to be had in their truce, who maintaine that faith is not to be kept with hereticks, that is which are not Idolaters like themselues : But yet in
the

the midst of this careful prouidence, I would haue euery good Subiect, euery good Christian to seeke peace his continuance, ^d O pray for the peace of ^d Psal. 122. 6. 7. *Ierusalem, they shall prosper that loue thee, peace be within thy wals, and prosperity within thy palaces.*

Heere by the way, because it may be, some will desire to bee enformed, when warres are to bee vndertaken without the offence of conscience; how we may wage war and yet study to be quiet? I will in a word or two set downe the lawfull causes and occasions of a lawfull warre. The first is the defence of true religion against the oppugners thereof. So did ^e *Abijah* ^e 2 Chron. 13. 6. 7. 8. 9. 10. 11. against *Ieroboam*. 2. Chro. 13. 2. For the freedome and deliuerance of such as are oppressed for religion, as we see in the histories of the *Iudges*, who raised war for the deliury of the distressed people out of the hands of their oppressours. 3. For the necessary defence of the common wealth & by repulsing iniuries, ^h by reuenging indignities, and ⁱ by reconering losses. In these cases warres bring peace,

When warres are to be prosecuted.

^e 2 Chron. 13. 6. 7. 8. 9. 10. 11.

^f Iudg. 3 & 4. & 5. & 6. & c.

^g Iud 11. 13. ^h 2 Sam 10. 4. ⁱ Sam 30. 18. Gen. 14. 16.

armes cause quietnesse, and therefore are not to bee condemned or disallowed.

Ciuill Quietnesse.

Bodin de rep.

Plutarch, in
Lycurg.

Idem ibidem.

From this Nationall Quietnesse abroad, I come to ciuill Quietnesse at home, *The glory* (as one calleth it) *of a common wealth, The beautifull ornament of a Nation within it selfe.* In which kinde of ciuill Quietnesse the people of *Laconia* in olde time did so excell, that *Lycurgus* beholding the generall concord and vnity among them, said thus vnto a noble man that did accompany him ; *Are not all the people of Laconia Brethren ?* And the same *Lycurgus* vpon the like occasion hath this saying, *The Sinewes of a common-wealth are peace and Quietnesse ;* The chiefest felicity of a city consisteth in the ciuill concord and vnity of the inhabitants. This ciuill Quietnes may be subdiuident into two sorts.

1. *Publicke Quietnesse* : between superiours and inferiours, magistrates and subiects, people and pastors.
2. *Prinate Quietnesse* : betweene Neighbours and Neighbors.

In

In the former of these two I shalbe Publicke
the briefer, because it is neither so Quietnes.
seasonable, nor so needfull to be en-
forced as the latter. We liue not now
(blessed be our great good God who
hath giuen vs this Quietnesse) in
the vnquiet times of discontented
factions, or in the vnquiet broiles of
ciuill commotions: yet for the bet-
ter preservation of our peace and
Quietnesse, something may be spo-
ken both pertinently from the text,
and seasonably in the time, to all
sorts of persons in publicke places
for the studie and practise of Quiet-
nesse.

Vnto *Magistrates* let me propose I
Dauids example for the studie of qui- Betweene the
etnesse, ^k for my brethren and compa- Magistrate &
nions sake, I will now say, peace be with- Subiect.
in thee, because of the house of the Lord ^k Pl. 122.8.9.
our God, I will seeke thy good. Let me
propose vnto them the imitation of
the Titles which *Iulius Pollux* gaue
vnto the Emperor *Commodus*, whom
for his Quiet behaviour towards all *Suetonius.*
his Subiects, hee termeth the father
of the people, gentle, louing, mercifull,
iust,

Tassin lib. 3.
of amend-
ment of life.

inst, courteous, affable, sober, grations.
Let me lay before their eies for the
practice of Quietnesse the table of
Ptolomie Arjades which the Em-
peror *Marcus Aurelius* found at
Thebe wherein were contained these
protestations in Greeke Characters,
I neuer exalted the proud rich man, nei-
ther hated the poore iust man, I neuer
benifited for affection, nor punished vp-
on passion; I neuer suffered euill to scape
unpunished, neither goodnesse unrewar-
ded, I neuer denied iustice to him that
asked, neither mercie to him that de-
serued it, I neuer punished in anger, nor
preferred in mirth, I neuer did euill vp-
on mallice, neither good for conetousnes,
I neuer opened my gate to the flatterer,
nor mine eare to the backbiter, I al-
waies sought to be loued of the good, and
dreaded of the wicked, I alwaies fauou-
red the poore that was able to do little, &
God, who was able to do much, fauored
me. Vnto Subiects likewise that I may
preach Quietnesse, let me put them
in minde, that they be¹ subiect to prin-
cipalities and powers, to obey magistrates
and to be readie to euery good worke, to
speake:

1 Tit. 3. 1. 2.

speake euill of no man, to bee no brawlers, but gentle, shewing all meekenesse to all men : Let them ^m submit themselves to euery ordinance of man for the Lords sake. And let them ⁿ obey the Magistrate for conscience sake. There be sixe duties (saith Augustine) which Subjects owe vnto their Magistrates if they would liue vnder them a Quiet and peaceable life. 1. Loue, They must loue them as their Protectors, and honor them as their fathers. 2. Reuerence, They must respect them in heart, minde, word and worke, Thou shalt not speake euill of the ruler of the people ; nor curse them no not in thought, for the foules of the heauen will carrie the voice. 3. Subiection, whoe soeuer resisteth the Magistrate resisteth the ordinance of God, and they that resist shall bring vpon themselves iudgement. 4. Obedience, Obey the Magistrate for conscience sake. 5. Assistance, Giue vnto Caesar that which is due vnto Caesar ; giue vnto all men their dutie, tribute to whom tribute belongeth, custome to whom custome appertaineth. 6. Praiers and supplications for them,

1. Pet. 2.3.

Rom. 13.5.

August. in

Rom. 13.

1. Pet. 2.17.

Exod. 22.28.

Eccl. 10.20.

Rom. 13. 2.

Rom. 13.5.

Mat. 22.11.

Rom. 13.6.

Taffin lib. 3.
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on mallice, neither good for conetousnes,
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x 1. Tim. 2. 1. ^x I exhort that supplications and prayers, and intercessions, and giving of thanks, be made for them that are in authority that we may lead a quiet and peaceable life in all godlinesse and honestie. The Subiect who is carefull to put in practice these duties is a fit Subiect for Quietnesse.

²
Betweene the Pastor and people. To the Pastors in the Church and their congregations, that they may mutually embrace Quietnesse, let me giue these few directions. 1. To the Pastors and faithfull Preachers my admonition is; That in all thinges **a** 2. Cor. 6. 4. they ^a approue themselves as the Ministers of Christ, in much patience; For their doctrine, let it be sound and reasonable, not sharpe with bitterness but **b** 1. Thes. 2. 10. deliuered with mildenesse, ^b let them exhort, comfort and beseech as a father doth his children; let them ^c **c** 1. Tim. 6. 4. shun questions and strife in wordes, wherof commeth enuie, railings and surmises. **d** 2. Tim. 1. 13 And let them ^d keepe the patterne of wholesome words in loue and faith. For their life and conuersation let them in ^e **e** Tim. 2. 7. all things shew themselves examples of good workes with grauitie and integrity.

gritie. Let them be^f wise, vigilant, f 1. Tim. 3. 2. 3
sober, of good behauior, hospitable,
not quarrellsome, not eouetous, but
patient. In a word, let them follow

Bernards counsell: *Learne* (saith he) Bernard.

o ye Pastors, to be mothers, not Lords
ouer the sheepe of your fold, studie ra-
ther to be loued then to be feared, And
when you must vse seueritie, let it bee
fatherlike not tyrannous; suppress bitter
speeches, and preferre your pappes in
offering the sweete milke of the same
with *Quietnesse*. 2. To the people

for their quiet conuersing with their
Ministers, this is my admonition,

& Brethren we beseech you, know these g 1. Thes. 5. 12
which labour among you, and are ouer
you in the Lord, and that yee haue them
in singulnr loue for their worke sake.

^b Obey them that haue the ouer sight of h Heb. 13. 17.
you, and submit your selues vnto them,
for they watch for your soules as they
that must giue account, that they may do
it with ioy and not with grieve for that is
vnprofitable for you. By which place
we see that the vnquietnesse which
Parishioners procure vnto their Mi-
nisters, doth prooue their owne hurt,
and

Theoderet. Ec-
cles. hist. l. 4. 14

Ambros. de
dignit. sacerdot.

3
Betweene Su-
periors and
Inferiors.

1. Cor. 7. 20.

and their Ministers peace is their qui-
etnesse. Therefore memorable is
the example of the *Millanois* for *Am-
brose*, and of the *Samosetans* for their
Pastor *Eusebius*, who were content
euen all of them to hazzard their
owne peace yea goods, yea liues, for
their Quietnesse. And excellent to
this purpose is the saying of the same
Ambrose, Honor thy Pastor reuerently,
heare him diligently, suffer his reproach
willingly, pay his dues truly, conuerse
with him friendly, defend him from
wrongs continually, loue him entirely.
Where these mutuall duties are perfor-
med seriously, there Pastor and people
are sure to liue quietly.

To the residue of what ranke or
calling, estate or condition, that loue
the common Quietnesse, this shall be
mine admonition. Let not the poore
enuie the rich, nor the rich despise
the poore, let not the mightie oppresse
the meane, nor the meane sort op-
pugne the mightie, let not the Supe-
rior domineere ouer his inferior, nor
the inferior set light by his superior;
But let every man abide in that calling
wherein

wherein he is called a, ^k Let every one ^k Galat. 5. 13.
doe service to another by love. ^l Let no- ^l Philip. 2. 3.
thing be done through strife or vaine glo- ^m Psal. 85. 10.
rie. Then shall mercie and truth meet
together, righteousnesse and peace shall
kisse each other. Then shall people
liue in Quietnesse, and Quietnesse
lead to endlesse happines.

From the practice of *Publicke* *Private Qui-*
etnesse. Quietnesse wee are in the next place
to proceede vnto the patterne of pri-
uate Quietnesse, namely that which
ought to be preserued betweene pri-
uate persons, in priuate cases, and
vpon priuate occasions. And this
may be reduced into two sorts.

1. *Quietnes in diuersitie of opinions.*
2. *Quietnesse in suffering wrongs.*

Quietnesse in the former of these
two cases, is so much the more need-
full to be practised, because it is sel-
dome seene obserued. Dissentions
and contentions are like snow water
congealed and dissolued the one in-
to the other. The ⁿ *Diuisions of Reu-* ⁿ Iudg. 5. 15.
ben, saith the song of *Deborah* and
Barack)

Barack) were great thoughts of heart,
Surely diuisions in iudgement, dif-
ferences in opinion haue bred at all
times great thoughts of heart, grei-
uous distractions, and most bitter al-
terations. What vnquietnesse dif-
ference in opinion wrought in old
time among the learned *Philosophers*,
Stoicks, *Academicks*, *Peripateticks* and
others, we may read abundantly in
humane histories. What great vn-
quietnesse the vpstart opinions of
Arrius, *Nestorius*, *Novatius*, and other
Hereticks, haue raised vp in the Chri-
stian world, the histories of the
Church do make manifest; Our lat-
ter times haue had experience of the
furious vnquietnesse of *Rapists*,
Schismaticks, *Martinists*, *Seperatists*,
set abroach only by dissensions in o-
pinions. The tempest is scarce yet
ouer-blowne of that intestine vnqui-
etnesse which difference in opinion
had whirled about here in our owne
Church in controuersies of thinges
indifferent: so that I may repeate a-
gain (as in the afore-cited song it is
often iterated as the burden of the
song

(*John 8*)

long) the diuisions of Reuben were
 great thoughts of heart, or rather (by
 a little inuerting of it) the diuisions of
 Leuie haue done great hurt. For an
 Antidote against which poison of o-
 pinionate vnquietnesse I might pre-
 scribe the Apostles confection, ^{o Eph. 4.14.}
 low the truth in loue, ^p Bee like minded, ^{p Philip. 2.2.}
 hauing the same loue, be of one accord,
 of one minde. ^q Be perfectly ioyned ^{q 1 Cor. 1.10.}
 together in the same minde and in the
 same indgement: ^r do all things without ^{r Phil. 2.14.}
 murmurings, without disputings. I
 might propose vnto you the same A-
 postles caueat, ^r beware of dogs, be- ^{r Phil. 3.2.}
 ware of euill workers, beware of the
 concision; and his diet which he pre-
 scribeth to them who would bee
 Quiet, ^r Shunne prophane and vaine ^{r 2 Tim. 2.16.}
 bablings, ^u Abstaine from needlesse ^{u 1 Tim. 6.4.}
 questions and contentions of words, wher-
 of commeth enuie, strife, railings, euill
 surmisings, peruerse disputings of men of
 corrupt minde and destitute of the truth,
 from such withdraw thy selfe. ^x If any ^{x 1 Cor. 11.16}
 man (saith the Apostle) seeme to bee
 contentious, wee haue no such custome,
 neither the Churches of God. But to

M

whom

whom shall I in this case perswade the studie of Quietnesse? shall I speake to the contentious *Papist*?

2 *Psal.* 57. 4. 5. 2 his heart is set on fire, his teeth are speares and arrowes, his tongue a very sword. Shall I speake to wey-

ward *Seperatists*? their Soule 2 hateth peace; and therefore as good *Theodo-*

Dr. Hall in his *Passion sermon.* *sin* said to contentious *Demophilus*, *If thou flie peace, I will make thee flie.*

So I may say concerning them; if they flie from peace, let vs flie from them, or if they saue vs that labor, in seperating themselues from vs, the more is their furie and our Quietnes.

To the Reuerent Fathers and brethren of this our Church, who professe themselues the sonnes of peace and agreeing in the substance, yet differ peraduenture somewhat in opinion concerning ceremonies, let mee

Augustine.

speake without offence as *Augustine* did to *Ierome* and *Ruffinus*: I would fall at your feet, I would weepe vnto, I would beseech you, either of you for other, each sort for your selues, both for the Church of God, that you would embrace peace and follow Quietnesse. And where there

there is any difference in opinion (as there may bee sometimes euen betweene the best, for ^b *heere wee know* ^b 1 Cor. 13.7 but in part, and some haue more reuealed vnto them then others haue) I would speake vnto them in the Apostles phrased; ^c *I beseech Euodias,* ^c Phil. 4.2 and *I beseech Syntiche,* that they bee of the same minde in the Lord, ^d *Let no* ^d Rom. 12.7 man presume to vnderstand aboue that which is meete to vnderstand, but let him vnderstand according to sobrietie. Let no man be too much wedded to his owne opinion, ^e *Be not wise in your* ^e Rom. 12.16. *owne conceits;* ^f *In lowlinesse of minde* ^f Phil. 2.3. *let each esteeme others better then themselves.* Let no man please himselfe with wrangling sophistrie and alterations, ^g if any man lust to be contentious, we haue no such custome, ^g 1 Cor. 11.16. nor the Church of God, let no man despise or disdain him that is contrarie opinionated, ^h *they that are* ^h Rom. 15.1. *strong ought to beare with the infirmities of the weake,* and not to please themselves. Let no man count it a disgrace to forsake a wrong opinion when he is better enformed, but let

i Job 40. 5.

k 1 Cor. 16. 4

him with *Iob* lay his hand vpon his mouth and say, ⁱ once haue I spoken, but I will not answer, yea twise, but I will proceede no further. ^k Let all things be done in loue; And howsoeuer we be crosse^d in our opinion, or contradicted in our iudgements, yet let vs studie to be Quiet.

Quietnesse in
suffering
wrongs.

I come from this vnto the latter kinde of priuate Quietnesse namely that Quietnesse which is to be shewed in suffering wrongs, the cheifest ornament indeede of a quiet minde. Now whereas there is a threefold sort of wrongs, there must accordingly be a threefold sort of Quietnesse in this required practice.

1. In wrongs offered to our good name
2. In wrongs offered to our bodie.
3. In wrongs offered to our goods.

Quietnesse
when a good
name is im-
peached.

For the first of these three; it is the dutie of euery good Christian in patience and Quietnesse to possesse his soule when wrongs and iniuries are offered vnto his good name. True Christians must approue themselves in

in Quietnesse. ¹ Through honor ¹ 2 Cor. 6. 8.
and dishonor, through euill report
and good report, as deceiuers and
yet true. Thus doth the Apostle
Paul demonstrate by his owne exam-
ple, ^m We are made a gazing stocke to ^m 1 Cor. 4. 10
the world, to Angels and to men, wee
are reuiled yet wee blesse, we are defa-
med, yet we entreat. And the Apostle
Peter proposeth our blessed Saviour
for our imitation: ⁿ Christ (saith he) ⁿ 1 Pet. 2. 21.
hath left us an example, that we should
follow his steps, who when he was reui-
led, reuiled not againe, when he suffered
threatned not, but committed himselfe
to him that iudgeth righteously. 23.

I confesse this is a foreprouoker to Obiections
vnquietnesse, when our good name and answers
is scandalized, or our selues abused concerning
by slaunders or suspitions. And me- Quietnesse in
thinkes I heare parties traduced rea- this case.
soning thus. Alas who can be Quiet
being thus detamed? euill suspitions
are raised vp against mee, they lay
things vnto my charge, whereof I
am as innocent as the childe but this
day borne, my good name is called
into question, they prouoke mee

with bitter wordes, they call mee Theife, Knaue, Whoore, Witch, or with such like infamous and reproachfull tearmes; would you haue mee to be quiet in such a case? who can endure it? it toucheth my freehold; I had as willing they should take away my life as take away my good name; ° *A good name is better then pretious ointment*, P *A good name is to be desired before riches, and louing fauor aboue silver and gold.* These are the Apologies which many make for their vnquietnesse, when they are prouoked by slaunderous speeches and false surmises. And for these causes they thinke they haue a sufficient warrant for their vnquietnesse. But let me reason the matter a little with them: Are these suspicions, or slaunders, or defamations true which are raised vp against them? or are they meere inuentions and false suggestions? If these things are iustly imputed vnto them; then haue they iust cause to mourne and grieue, as they that iustly suffer for their owne wickednesse: But if these accusations raised

• Eccles. 7. 1.
p Pro. 22. 1.

raised vp against them be forged, vn-
true and vniust, then why should it
disquiet thee? O but if thou wert
guilty (wilt thou say) if thou wert
faulty in those things wherein thou
art accused, it would the lesse trouble
thee: Nay then haddest thou iust
cause of griefe; for ¶ *Let none of you* ¶ 1 Pet. 4. 15.
(saith the holy Apostle) *suffer as an e-*
uill doer, or as a busie body, but if a man
suffer as a Christian (this is without a-
ny iust cause on his owne part profe-
red) *let him not be ashamed, but let him*
glorifie God in this behalfe. ¶ *Blessed are* ¶ Matth. 5. 11.
ye (saith our blessed Sauour) *when*
men shall reuile you, and persecute you,
and shall say all manner of euil against you
falsly. And now tell me, what is the
wrong offered vnto thee which doth
thus disquiet thee? Is it reproach, slan-
der, scoffe, euill suspition, wrong in-
formation, false suggestion, or such
like? what doth this hurt thee? doth
it hurt thy flesh? doth it preiudicethy
health? doth it robbe thee of thy
wealth? No, but it robbeth thee of
thy good name, and preiudiceth thy
good report? A lasse poore soule, thy

Plutarch. in vi-
ta Alexandri.

1 Sam. 16.7.

Sueton. in vita
Domit.

report is but meane, thy fame but slender, which will so soone bee shaken: lying tongues are no corasiues to a good name, neither is a good mans reputation depraued by a slanderers proiect. *It is a Kingly thing (saith a great King) to heare euill when thou doest well;* when wtetched *Shemei* railed against *Dauid*, with these bitter and prouoking tearmes, *'Come out, come out, thou bloody man, thou man of Belial;* Did *Dauid* fret and fume? did he disquiet himselfe? No, but when he might haue auenged himselfe vpon that slanderous tongue, and hee was mightily by some of his company egged on, hee passed it ouer and would seeme to take no notice of it, *Let him alone (saith he) let him:* In like manner when some told *Domitian*, how he was traduced by fowle mouthed slaundersers, and perswaded to take vengeance of these lewd persons, *It is not (saith he) for a generous man to lift vp his hand against euery dogge that barketh at him, let them alone, if they canot be master of their tongues, I will be master ouer mine eares.* It is a mans glory

glory to passe by these triuall, verball iniuries, to bee deafe at them and not to take notice of them : learne this practise of holy *David*, that man after Gods owne heart ; *They lay snares* : Psal. 38. 12. (sayth hee speaking of his malicious enemies) *they seeke my hurt, they speake my hurt, they speake mischienous things, and imagine deceit all the day long, But I as a deafe man, heard not, I was as a dumbe man that opened not his mouth.* . 13.

If any Chistian Soule desiring farther satisfaction in this point, shall farther require mine aduice, what were fit for him to doe in such a case, and how he may demeane himselfe in the midst of these euill reports without the breach of Quietnesse, briefly let him follow these directions. 1. Let him consider all his waies, and marke well wether he haue not at one time or other giuen occasion to make way vnto such euill conceits. If wee would auoyd an euill name, we must (as our Prouerb goeth) auoyd all things that cause the same. 2. Let him suspect himselfe, and feare the omission of some good duties,

Admonition
for a mans
carriage in
time of false
reports.

duties required, which by Gods iust iudgement may breed the imputation of those vices wherewith thou art charged : *Euill reports* (sayth our

M. Greēham in his Sermon of a good name.

woorthy *Greenham*) *must teach thee that although thou bee not so euill as men would make thee, yet thou art not so good as thou shouldest be.* 3. Let him looke carefully to his future conuersation,

¶ 1 Pet. 2. 12. *Have your conuersation honest among the Gentiles, that whereas they speake against you as euill doers, they may by your good workes which they shall behold, glo-*

¶ 1 Pet. 1. 15. *rifie God in the day of visitation.* * For so it is the wil of God that with well doing ye may put to silence the ignorance of foolish men.

Quietnesse in case of wrong offered to our body.

In the next place wee are to learne the practise of *Quietnesse* in bodily wrongs and iniuries, wherein euery good Christian must study to be quiet, notwithstanding hee be prouoked by wrongs and hurts done against his body. For so our Sauour Christ expressly enioyneth to all his followers, *I say vnto you, resist not euill, but whosoever shall strike thee on thy right cheeke, turne to him the other also.* By which

¶ Mat. 5. 39.

which phrase of speech he doth imply that his disciples must with patience put vp many blowes, stroakes, and stripes, rather then infringe Quietnesse: which precept as hee gane vnto vs by word, so he doth commend it vnto vs by his owne example, for *when hee was smitten before the high Priest, he smote not againe.* And when Peter drew out his sword in his defence to resist the officers which apprehended him in the garden, hee spared not to giue him for that fact, a sharpe, seuerer reprehension.

b Ioh. 18. 22.

c Mat. 26. 51.

52.

I confesse likewise that this is a very difficult thing for flesh and blood to be quiet in such a case, and me thinks I heare rebellious nature reasoning thus. What? would you haue mee quiet, when I am thus far prouoked? he hath drawen my bloud, I feele the smart, he hath giuen the first blow, I cannot chuse but reply with the next, he shall haue as good as he brought; it were a disgrace vnto mee to put vp such apparant wrong, the world wold condemne me for a coward, I cannot forbear, *d An eye for an eye, and a tooth*

Obiections
and answers
for Quietnes.

d Deut. 19. 18

tooth for a tooth. But heare me, my friend, where findest thou that reuenge allowed? thou hast not learned it in Christs schoole; where doth the booke of God giue way to quarrellings, fightings, duels or priuate combatings? who gaue thee authority to auenge thy selfe? Doth not God himselfe tell thee *vengeance is mine, I will repay it*; But thou art prouoked? What thee? *Auenge not your selues, rather giue place vnto wrath*. But thou art challenged, and it is a disgrace to refuse a challenge; know this that true grace and credit standeth more in yeelding obedience vnto God, then in foolish hazarding of life or limmes for a blast of vaine reputation among men.

Directions
for Quietnes
in this case.

But what will you haue mee doe (saith prouoked Nature) in such a case? will you haue me stand still like a stocke) will you haue mee to put vp these blowes? that were the ready way to make me a common Ass, e- uery one will bee ready to ride vpon my backe; though thou maist not be thine owne caruer, yet mayest thou seeke

seeke a remedy, though priuate reuenge is forbidden them, yet there is the place of Iustice to right thee, ³ the Magistrate is the Minister of God vn. to thee for thy good, hee beareth not the sword in vaine, hee is to reuenge vpon euill doers; To him must thou haue recourse, heere art thou to seeke redresse. So mayest thou keepethy body from violence, and thy minde from vnquietnesse.

In the last place wee are to learne the practise of Quietnesse in worldly losses, crosses, or damages: for the performance whereof, euery good Christian must rather put vp many wrongs, suffer many losses, sustaine many hinderances, then to breed vnquietnesse. ³ *h If any man* (saith our Sa- ³ Quietnesse in wrongs offered to our goods. *uiour*) *will sue thee at the law, and take away thy coat, let him haue thy cloake also:* And the Apostle Paul ^h *This is v-* ^h Mat. 5. 40. *terly a fault among you, because yee goe to law one with another, why doe ye not take wrong? why doe ye not rather suffer your selues to be defrauded?* Strabo ⁱ *reporteth of the Indians that they would endure any thing rather than enter into* ⁱ 1 Cor. 6. 7. *conten-*

Herodotus.

contentions : and *Herodotus* of the auncient *Persians* that they would rather depart from their own auncient right then seeke to recouer it by litigious actions.

The vnquiet
suits and con-
tentions of
these our
times.

Cesar. Commen.

By how much the more lamentable are the contrary courses so vsuall at this day among vs Christians: what vnquiet courses, suits, pleadings, *nisi prius*, lawings is there now a dayes for very trifles. The least losse, the smallest trespassse is ready presently for an action at the law ; Once it was counted ominous for a man to commence actions and follow suits, but now hee is no body that haunts not the courts of Iustice, neither is there any citty, towne or village almost in a countrie without some suiters or sued. When a citizen of *Rome* made a motion to haue the pleading place at *Rome* couered ouer with canuasse, for that the heat of the sunne was hurtful to the pleaders and the clients heads, *Cato* that graue *Senatour* replied, *I for my part* (quoth he) *could rather wish that all the waies to the place of pleading were cast ouer with caltrops, & the floore before*

before the pleading place paved with
sharpe flints, that the feet of those who so
well loue pleading might feelee so much *Plutarch.*
paines of those prickes in going thither, as
their heads of the sun in tarrying there.

It were to bee wished that *Catoes* wish
might take place in our pleading pla-
ces: that our litigious suit followers
might smart as well in their bodies
for their pains, in following friuolous
suits, as they smart in their purses be-
fore the end of their suits, then should
we haue lesse lawing and more loue,
lesse quarrels and more quietnesse.

Aeneas Siluius (afterwardes better *Platina.*

knownen by the name of Pope *Pius*,
though lesse pious and farre woorse
after he vndertooke that name) had a
pretty conceit in comparing *clients* to
birds, *courts* to the field, *lawes* to the net,
and *Lawyers* to the fowlers: Many a
silly fowle and simple foole, becomes
a iust prey through their own vnquiet
stirrings vnto these cunning fowlers,
who thoroughly plucke their feathers,
and strippe them naked, before they
suffer them to get forth of their hands.

Farre wiser were the *Lacedemonians*, *Demoſthenes.*
who

Crates.

k Pro. 20. 3.

l 1 Cor. 6. 5.

m Ibid.

n Ibid. ver. 1.

How and
when a man
may go to law
with another.

who had rather to end controuersies
betweene themselves, then to suffer
themselves to be betrayed by others.
It was good counsell which a graue
Philosopher gaue vnto the Thebanes;
*If hee which harme you (saith hee) bee
weaker then your selues, pardon him, if
more mighty pardon your selues. The
wise man telleth vs, that ^k it is an ho-
nour to a man to cease from strife. And
the Apostle taxeth this common go-
ing to law one with another, as a
shamefull thing: ^l I speake it (saith he)
to your shame: and hee goeth farther
reputing them and those that suffer
them very fooles: ^m Is it so that there
is not a wise man among you, no not one
that is able to iudge betweene brethren.
And yet farther he thundreth against
such furious courses, ⁿ Dare any of you,
hauing matter against another, to goe to
law one with another?*

Which place of Paul is not so to be
wrested (nor my present discourse so
to be misapplied) as if all suit of Law
were simply condemned as vnlawful.
The Scripture forbiddeth not mens
going to law, but telleth them how
they

they should goeto law : Law is not euill, though contentious men and vnconscionable Lawyers haue vilely abused it, but it is Gods ordinance, & may lawfully be vsed if with these caueats. 1. It must not bee for euery trifle, euery trespasse, euery euill word, but in matters of waight and of importance. The Law is not ordai-
o 1 Cor. 6. 2.
 ned to be a iudge of euery trifle, not for the smaller and triuiall matters. It is a shame to our Law, and a dishonour to our Lawyers that men be suffered to trouble each other for triuiall affaires and trifles, for recovery whereof many times, ten times, yea twenty times as much is spent, as the cause is worth. It is a shame for our Nation that at euery Assises there should bee so many actions of trespasse, wherein the dammage is little or nothing. 2. It must be the last refuge : Law is a kinde of warre, as therefore warre is the last meanes for the attaining of publike peace, so should the Law bee the last meanes for the attaining of priuate peace : All meanes must bee tried, ere thou goe to law, P If it bee p Rom. 12. 18.

N possible

possible as much as in vs lieth, wee must
line peaceably with all men, And if no
other meanes will serue, then Law
may haue his course. It is a fowle
misorder in our land, men are sued
when they would gladly compound,
when they would willingly satisfie
by private order, they are compelled
to answer by Law; yea which is worse
then this; the Law which should bee
the last, is not onely made the first
meanes, but many times a close and a
secret meanes, it stealerh vpon men
before they bee aware, and heapeth
charge where it might bee auoided.
3. It must be prosecuted with mild-
nesse, not with extremity. ¶ *Let your
moderation be knowne to all men.* In su-
ing bands, taking forfeitures, recoue-
ry of dammagés, a man must not al-
wayes lay, vpon his aduersary the ex-
tremity, but hee must moderate it
with pittie. It is a bloody biting pra-
ctise for neighbour to hold neighbour
at the bay, and to vse rigour, as many
doe; *Mercy reioyceth against iudgement,*
and hee shall haue iudgement without
mercy, that sheweth no mercy. It is not
a suf-

¶ Phil. 4. 5.

¶ Iam. 2. 13.

a sufficient cloake to couer thy cruelty in extremity, that the Law doth affoord thee this aduanrage, woewere it vnto thee if thy God should deale with thee according to extremitie, thou that daily pleadest for mercy, if thou hope for mercy, shew mercy.

Thus farre haue I trauailed in describing the way to Quietnesse, and in deciphering the practise of Quietnesse both in persons and cases publike and priuate. Now that I may draw to a conclusion of this discourse I will shut vp the remainder of this little Treatise with a brieue delineation of the meanes which serue to keepe and preserue Quietnesse. The meanes preseruatiue of Quietnesse, are in effect the same with the former which procure Quietnesse. For it is a rule in Natures schoole. *By what meanes things are gotten, by the same are they upholden.* Yet for as much as these meanes are in this case to be considered with another respect, it will not be amisse to enquire somewhat into them, and for orders sake thus to distinguish of them.

Meanes to
preserue, Qui-
etnesse.

The meanes preserving } *Personall.*
Quietnesse are either } *Practicall.*

The *Personall* meanes are either more *publike*: As first, The *Magistrate* in the common-wealth. Secondly, the *Minister* in the Church; or more *private*. As first, the *Houſholder* in his family. Secondly, the *Neighbour* in the vicinity.

The *Practicall* meanes are either matters of equitie. As first, vpright dealing. Secondly, iust censuring for matters of piety. As first, holy carriage of our selues. Secondly, prayers for our selues and others.

Of both theſe with their particulars I will entreat as briefly as I may with any perſpicuity, rather pointing at them, then diſcourſing of them, leſt this ſmall Treatiſe ſhould exceed the intended bounds, and might ſeeme too tedious to the Reader.

The Magi-
ſtrates duty to
preſerue Qui-
etneſſe.

First then to beginne with the *per-
ſonall* preſeruatiues of Quietneſſe,
and therein firſt of all with the *Magi-
ſtrate*. Who knoweth not that the
Magiſtra-

Magistracy is the principall meanes
for the preserving of peace and quiet-
nesse in the common-wealth ? The
^f ordinance of it is from God, and the ^f Rom. 13.2.
end of it is for ^t our good : And their ^t Ibid. ver. 3.
office is to punish ^u offenders that are ^u Verse 4.
vnquiet : and therefore (as the Apo-
stle teacheth) ^x it is our duty to pray ^x 1 Tim. 2.2.
for them, that by their meanes wee
may liue a quiet and a peaceable life.
Therefore we must iustly abhorre the
franticke opinion of the *Anabaptists*,
who deny the lawfulness of Magi-
strates, and (with the better *Iude*) we
count these turbulent wretches, ^z who ^z Iude 8,
despise Gouvernours and speake euill of
those which are in authority. What a
monster were a Common-wealth
without an head ? what Quietnesse ?
what peace ? what iustice can there
bee expected where Magistracy fai-
leth ? ^a *When there was no Ruler in Is-*
rael, euery man did what seemed good in ^a Iude 17.6.
his owne eyes : and so would it bewirh
vs, if there were no Gouvernours to o-
uerrule, no Magistrates to seeke re-
dresse : who could then liue quietly
in his house, or sleepe quietly in his

bed? But blessed bee God who doth not plague vs with an Anarchie, but doth preferue our Quietnesse by his owne ordinance the Magistracy. To whom as wee are to yeeld obedience

b Rom. 13. 5. *b for conscience sake, and for our owne Quietnesse: so it is their duties to imploy all their endeauours to maine-
taine and preferue the Quietnesse of the common-wealth, that vnder them wee may liue a quiet and peace-
able life.* *c Be wise therefore o ye Kings,*

Kings.
c Plal. 2. 10.

*be instructed ye Iudges of the earth: For euen Kings and Princes must make this the principall scope of their So-
ueraintie. According as our owne renowned King doth testifie in his Kingly instructions to his Sonne, our late hopefull Prince of happy memo-
ry: A good King (saith he) must thinke*

King James in
his Βασιλικον
Δωρεον 1.
Booke.

*his highest honour to consist in the due discharge of his calling, and therefore must employ all his studies and paines to procure and maintaine by the making and execution of good lawes the welfare and peace of his people, and as their naturall father and kindly master, to make his greatest contentment in their prosperi-
ty,*

rity, and his greatest surety in their tran-
 quillity. But because (as *Iethro* said
 to *Moses*) the whole burden would bee too heauie to lie vpon them, nei-
 ther are they able to performe it them-
 selues alone. Therefore they haue
 their Subordinate Ministers of Iu-
 stice, as Iudges, Iustices, and other
 inferiour officers, to see that peace &
 quietnesse be maintained within their
 feuerall circuits and diuisions. To
 whome that I may speake in order.
 First let mee entreat the honourable
Judges, the chiefe *Guardians* of Iustice
 and Prouidors of Quietnesse next
 vnto his sacred Maiety, that they
 would study for the Quietnes of the
 common-wealth, and regard that
 more then their owne, either honours
 or purchases. This their oath which
 they take at their admission into their
 office, this the verie *commission* giuen
 vnto them by vertue of their office,
 doth vpon perill of their bodies, and
 danger of their souls require of them.
 And therefore I say vnto them as *Ie-*
hosaphat said vnto the Iudges of his
 time, *Take heede what yee doo, for yee*

Judges.

Arist. Polit.
lib. 5 cap. 10.

18. *Edw.* 3.

4. *Edw.* 9. 11.

Magna charta.
 9. *Henr.* 3. 29.

1 *Chr.* 19. 6. 7.

f Psal. 82.2.

Iustices of the
Peace.

g Mat. 5.9.

Magna charta.

2. Edw. 3. 6. 18.

Edw. 3. 2. 24.

do not administer the iudgement of men
but of God. And with David let mee
shew them their dutie, ^f Doe right to
the poore and fatherlesse, deliuer the
poore & needy, save them from the hands
of the wicked. Next to the worshipfull
Iustices of the peace (which are as the
Ephori of our common-wealth, the
ouerseers of the common Quietnes)
that my speech may bee seasonable.
Let me entreat them to study for the
publike Quietnes. Their very Title
putteth them in mind of this. *Iustices
of peace*, as much to say, as ministers of
Iustice, preseruers of peace, a beautiful
epitheton, a bleis'd action, for ^g *bles-
sed are the peace-makers*. What is the
summe of their office, but the prefer-
uation of Quietnesse? The extent of
their commission is to enquire and de-
termine of all and singular such accu-
sations and informations made of any
offences disturbing the common peace;
to heare and determine at the Kings
suite all manner of felonies and tref-
passes committed in their severall coun-
ties against the peace, to restraine offen-
ders, rioters, and barreters, to binde to
the

the peace and good behaviour unruly persons, to pursue, take and chasten offenders. 2. He. 5. 4.
12. R. 2. 10. Foure times yeerely they

are to keepe their publicke Sessions (according to the lawes of this realme) and many times to haue their pettie Sessions, and that in severall places, that they may the better take notice of mildemeanors, and take order for euery ones Quietnes.

What worthy proiects? what excellent courses are here intended for Quietnesse? what remaineth for our Iusticers then, but that they put this their office duly in practise; their diligence wherein is of so great moment that it is of force to keepe the Iudges idle in *Westminster-hall* and the plow to be followed in the countrey, it would abridge the number of *Nisi prius*, and bring downe the pride of insolent Lawyers. But from these to descend to the inferior officers, as *Constables, Church-wardens, Tithing-men, and Ouerseers*, let me tell them, that they are in place to preserve Quietnesse, and withall entreat them to studie for the common quietnes.

They

Constables &
Tithingmen.

1. Jas. 17.

39. Eliz. 4.

They are or should be aduertisersto the *Iusticers* as they are eyes vnto the Iudges : they are to suppress *Vagrants, Rioters, Quarrelers*, their office is to see that peace be kept ; they are informed of the extent of their office at *Affises, Sessions*, and other such like meetings. O that there were an heart in these our Officers to demean themselves in their places ; ô that they were men of courage to put in practice these their duties ; then should wee haue more Quietnesse, and lesse complayning in our streetes.

The Ministers
dutie to pre-
serue quietnes.

h Luk. 10. 6.

i Isay. 53. 7.

k 2. Cor. 5. 18.

l Malac 4. 6.

m Mat. 5. 13.

n Mat. 3. 3.

o Isay. 57. 21.

But to leaue the ciuill *Magistrate*, and to come to the *Minister*, he likewise by vertue of his calling is a meanes to preferue Quietnesse. For the Preachers of the word are the *Sonnes of peace*, they come with a *message of peace*, their message is a doctrine of *reconciliation*, their doctrine the pathway to peace and quietnesse. They are the Salt of the earth, to season the hearts of men that they may bee capable of peace. They are the *prodromi* to prepare the way

way for Quietnesse, by speaking to the conscience, and teaching inward peace, without which there can be no Quietnesse. And therefore the *Preacher* must be a principall Actor for the preservation of Quietnesse. It was once a common saying, that the want of preaching, was the cause of the want of Quietnesse; I have heard a question once moued, what was the cause that there were so many bad Lawyers, which was presently answered, because there were so few good Preachers. But now, blessed be God, there are many good Preachers (the Lord increase their number) Sermons are plentiful, and many publicke lectures. And yet alas we see little the more quietnesse, nay our ignorant common people would perswade themselves that there is the lesse Quietnesse. Notwithstanding all which I would admonish and desire, yea in the bowels of Christ Iesus beseech my reuerent brethren and fellow laborers in Gods harvest, that they would both in their lectures continually

Canutus Law.

nually preach Quietnesse, and with the utmost of their endeauors in priuate conferences and publicke meetings perswade Quietnesse where they see dissentions. It was a notable custome of old time obserued in this land (and I thinke the statute for it at this day is in force) that in the place of iudgement the Bishop or Minister should sit with the Magistrate, in the decision of controuersies, and suppressing of enormities, that so the one by Gods law might instruct the conscience, and the other by the law of the Realme might correct the delinquents. It were to be wished that seeing the Magistrate peraduenture accepteth not so well the Ministers presence in his place of iustice, hee would vouchsafe his owne presence at the Ministers lectures. As in some places of our Countrie it is worthily obserued (I would euery where it were imitated) once a weeke at places where weekly lectures by authoritie are established, the Magistrates of the countrie round about
and

and the chiefe Diuines do meete, the one to instruct the people Christianitie, the other to appease cases of controuersie. O what an excellent preseruatiue would this be for quietnesse, when the word and the sword did meete together, *Moses* and *Aaron* did assist each other.

As concerning the *Housholders* The househol-
preseruatiue of Quietnesse I shall ders dutie to
speake the lesse, because I haue alrea- preserue Qui-
di touched it more at large in its etnesse.
proper place. Onely by the way let Pag. 77. 78. |
me giue him an item, that hee may, p Psal 101. 2.
and cught to be a notable meanes in
preseruing the common Quietnesse,
if hee looke well to the keeping of
Quietnesse at home. Euery familie q Gen. 13. 8.
is a little common wealth, and eue-
ry gouernor of a familie, is as it were
a Iudge or Iustice of peace within his
owne familie. Hee must therefore
(with *Dauid*) p walke wisely in the
midst of his house ; he must with q *A-*
braham labor to compose and stop
controuersies at home so soone as
euer they arise ; for as in the breach
of a water course, if it be taken in
time

time and stopped at the beginning; it will prevent the flowing abroad which otherwise must needs ensue; so if in the breach of priuate peace and Quietnesse there be a present redresse at home, it will not break forth into such open contention abroad,

Neighbors
dutie for the
preseruatiō
of Quietnes.

The like may bee said as concerning the help of neighbors for the mutuall preseruatiō of Quietnesse. As in a common fire euery one will be readie to help to extinguish, and as for a common good euery good man will be willing to put to his helping hand; so euery honest, euery Christian neighbor must be readie with all his indeauour to labor to extinguish the flame of variance, and to settle peace one with an other. It is reported of that learned and worthy iudge the late Iudge *L. Dyer*, if there came any controuersies of poore men to be tried at the Assises before him, hee would vsually say that either the parties were wilfull, or their neighbors without charitie, because their suites were not quietly ended. Indeed there is a great defect of

of charitie among neighbors ; when
a controuerſie is come to extremitie
and hath proued coſſly wee can ſay,
it is pittie that it was not ended by
neighbors, but why are neighbors ſo
pittileſſe that they interpoſe not
themſelues to the appealing of theſe
inconueniences ? *I ſpeakethis* (ſaith ^{1. Cor. 6. 5.}
the Apoſtle) *to your ſhame , is it ſo ,*
that there is not a wiſe man among you ?
no not one that is able to iudge betweene
brethren ? My brethren and beloued
countrimen let vs take away that in-
fame, that ſhame, that diſgrace from
our Townes, Pariſhes, and vicinities,
yea eſpecially from our ſelues , let vs
not make our ſelues guiltie of other
mens furies, whiles we ceaſe to paci- ^{f Galat. 6. 2.}
fie their vnquietneſſe : Let vs beare
one an others burdens , and euery
one help forward the common quiet-
neſſe , by ^{1. Theſ. 5. 14.} warning them that are
vnruſy, comforting the feeble, ſup-
porting the weake, and ſhewing pa-
tience towards all.

The meanes which we and euery
one of vs to this purpoſe are to put
in practice, remaine now to be com-
mended

Practicall
means for the
preſervation
of Quietnes.

mended vnto vs ; which, because we are now drawing to a conclusion, I will binde vp as it were in one bundle, and with all possible breuitie commend to your imitation. The

Theognis vers.

147. ἐν δὲ θεο-
νομίᾳ οὐκ ἔστιν

ἀνδρῶν πᾶσι

ἀρετὴ ὅτι.

Plutarch.

Plato de Rep.

lib. 4.

M. Aurelius.

way to preserue Quietnesse, is to do iustice, and to practice godlinesse. Vnder the name of iustice all morall vertues summarily are comprised: One asked Soton, what did most keepe men from troubles ; he answered ; vpright dealings, do saith he to others, as thou wouldest be done vnto, so shalt not thou disquiet other, nor others trouble thee. And to the same purpose Plato in his platforme of the common wealth saith, that both publike and priuate concord and unity is preserued by publike iustice and priuate equity. The practise whercof, Marcus Aurelius doth explaine vnto his sonne in his death-bed Admonitions, My Sonne (saith he) wouldest thou liue quietly, and haue others with thee and by thee to liue peaceably, carry thy selfe vprightly, deale plainly, iudge truely, abstaine from iniurie, right the wronged, relieue the oppressed, suppress the wicked. The Summe whercof

whereof the Holy Scripture propoſeth
in this two words : ^u *Cease from euill,* u *Pſal. 116. 17*
learne to doe well, and there is a graci-
ous promiſe vpon this gracious pra-
ctiſe, ^z *The mountaines ſhall bring peace* z *Pſal. 72. 3.*
to the people, and the little hills by righte-
couſneſſe: which words (as may bee
explaine it) The Magiſtrates as the
mountaines ſhall keepe the peope in
people in peace, and the little hills,
the meaner ſort the infriour ſubiects,
ſhall enioy Quietneſſe, and all by
righteouſneſſe.

But what is Equity without Piety? Piety a prefer-
what is Juſtice with godlines. ^a With- uer of Peace.
out holineſſe there is no peace. ^b *What* a *Heb. 12. 14.*
peace (ſaith Iehu) *can there bee, ſo long* b *2 Kin 9. 22.*
as Iezabels whoredomes and witchcrafts
are in great abundance? Therefore
when the Apoſtle would ſhew vs the
way how we may liue a quiet and a
peaceable life vnder them that are in
authority. He addeth this in the end
of it that it muſt be done ^c *in all godli-* c *1 Tim. 2. 2.*
neſſe and honeſty. Quiet we can neuer
be without honeſty, nor honeſt with-
out piety. Therefore euery one who
would ſtudy to bee quiet, muſt ſtudy

O

to

to be godly; and they who are in authority must labour to maintaine
 d 1 Tim. 6.8. Godliness as well as Equity. *God-
 lineſſe haſh the promiſes, not onely of the
 life to come, but alſo of the life preſent:*
 Among which promiſes, theſe are,
 e Hag. 2. 10. but not the leaſt, *peace and Quiet-
 neſſe.*

Prayer a pre-
 ſeruer of
 peace.

But how ſhall wee be able either to
 live godly, or to live juſtly our ſelves;
 ſeeing wee are ſo full of frailties and
 imperfections? How ſhall wee eſta-
 bliſh it in others who are ſo vnable to
 effect it in our ſelves? Therefore wee
 had neede to bee ſeruent in prayer,
 both for our ſelves and others. Art
 thou in trouble? Pray for Quietneſſe;
 Doeſt thou live in peace and Quiet-
 neſſe? Pray for the continuance.
 Prayer getteth Quietneſſe, Prayer
 keepeth Quietneſſe, Prayer the very
 locke and key of Quietneſſe. There-
 fore when thou haſt performed all the
 reſt, faile not in this, for this is more
 effectuall to the ſtudy of Quietneſſe
 then all the reſt: when thou canſt not
 preuaile with men, heerby thou maiſt
 preuaile with God.

Thus

Thus haue I, as God hath enabled mee, explained this needefull duty, the study of Quietnesse. What effect it hath wrought in the hearts of the Hearers, or will worke in the mindes of the Readers : Hee knoweth who only knoweth and trieth mens hearts and reines. It is a study, I feare mee, wherein but few will proceede Graduates, few will set themselues to learne it. Howsoeuer I shall hardly perswade others to the studie of it, yet sure I am, that I haue studied to perswade it. And my desire was to helpe forward the common Quietnesse in it. If it please God to giue a blessing to these my poore endeauours, that by them the heart of anie troublesome or troubled Auditours haue beene reclaimed vnto Quietnes, his holy name haue all the glory of it, If I haue spent my strength in vaine, and the more I speake for peace, the more men study for vnquietnesse : yet for *Ierusalem*s sake I will not hold my peace, for my Countries sake I will euer pray, that peace may bee within our wals, and prosperity with-

in our pallaces : For my Brethren and
Companions sake , I will now say
peate be within thee, because
of the house of the Lord
our God, I will seek
thy good.

Ff N fs.



